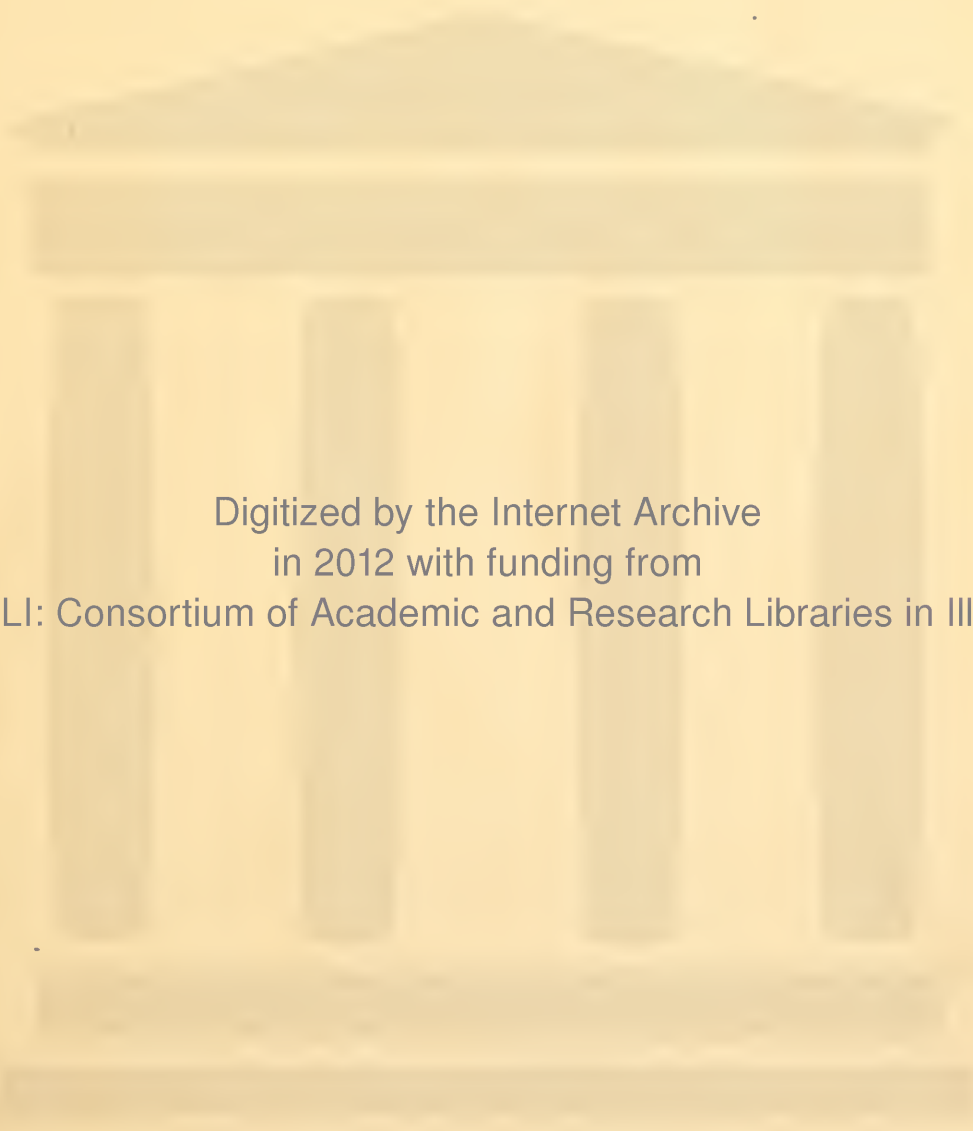


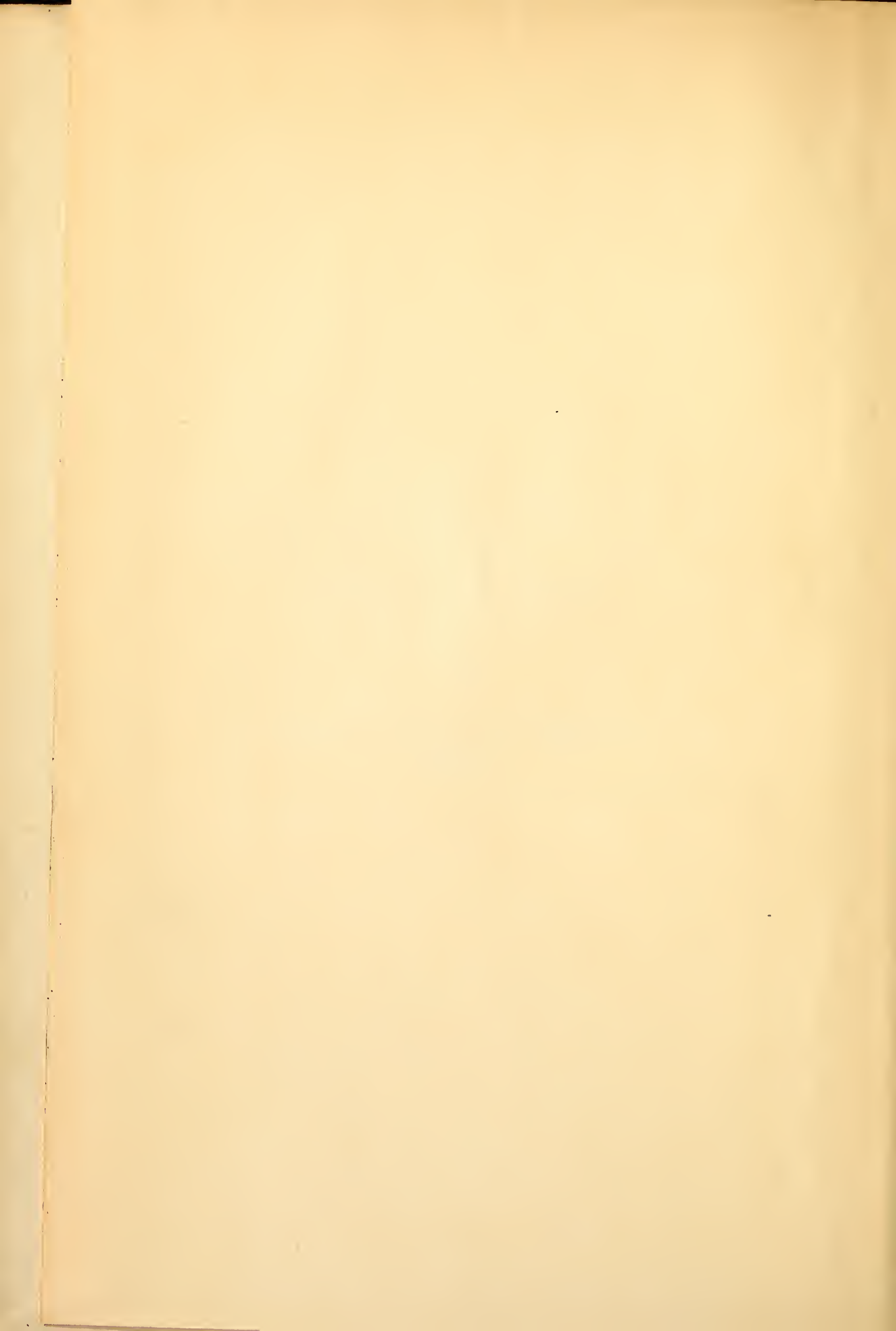
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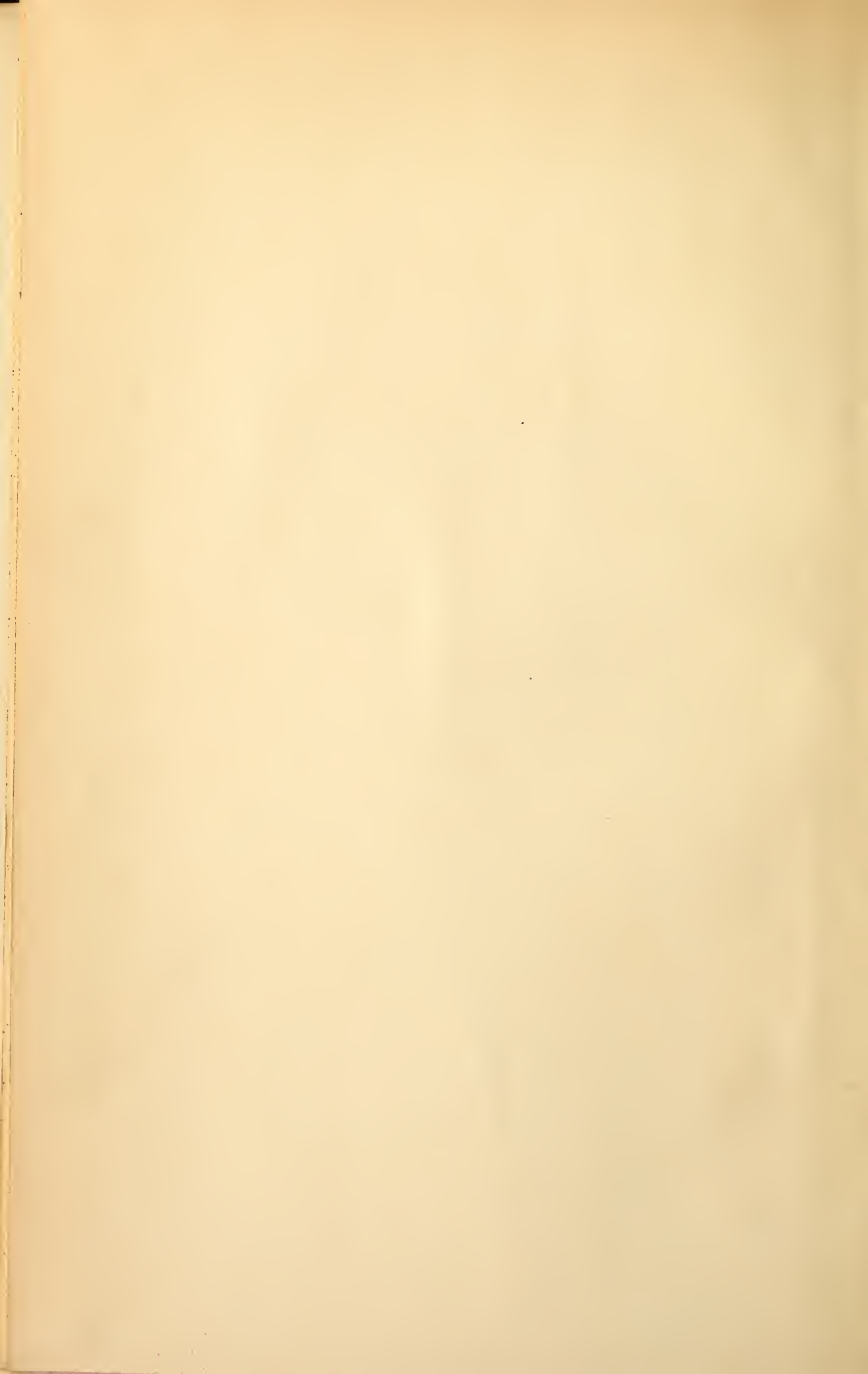


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"God gave unto us the Ministry of Reconciliation"

THE CHRISTIAN UNION QUARTERLY

JULY



1932

ONE OF THE EARLIEST CHRISTIAN GEMS

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A Statement

THIS journal is the organ of no party other than those, growing up in all parties, who are interested in the Unity of the Church of Christ. Its pages are free to all indications of Christian Unity and Ventures of Faith. It maintains that, whether so accepted or not, all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Savior—are parts of the Church of Christ and the recognition of their Equality before God is the paramount issue of modern times.

Such a journal must, necessarily, be unofficial in its attempt to be an Interpreter of the mind of the churches and in furnishing a Forum for better understanding and cordial appreciation between the divided, and sometimes far isolated, communions of Christendom. It, thereby, seeks to contribute something to clear the way to the Altar of Reconciliation.

It does not hold itself responsible for the individual opinions of its contributors, except in a very general way as to their character and general attitude; but it invites to its pages such contributions of thought as will, on one hand, help in the removal of misunderstandings, and, on the other, create an atmosphere where our differences may be frankly faced and freely discussed in Christian Fellowship.

All contributors are allowed the same freedom in the expression of their thoughts, as the Editor exercises for himself. He does not anticipate that others will always approve his thoughts, any more than he presumes to assume responsibility for the thoughts of others; but every writer is responsible for what appears above his own name. We are to be free to think and equally free to let think, until, in corporate thinking and corporate praying, we find the Road to Brotherhood.

Consequently, this journal is not only not the organ of any party in Christendom; but, likewise, it is not the exponent of any theory of Christian Unity. It follows the reality in personal experience of spiritual growth in Christ—growing up in Him and toward other Christians as we find the Truth, which shall free us from suspicion, prejudice, pride, and unlove. Then we shall be able to interpret Christ in those terms which He expressed in His own words,—“By this shall all men know that ye are my disciples, if ye have Love one to another.”

1734

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THE CHRISTIAN UNION QUARTERLY

Ten Hills, Baltimore, Md., U.S.A.

CONTRIBUTED ARTICLES:—THE CHRISTIAN UNION QUARTERLY is open to contributions from all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour. It is entirely immaterial whether these contributions agree or disagree with the Editor's position, or the position of any contributor. We are seeking to bring together those who differ, for unless we frankly face our differences, and think them through, we shall never agree. THE CHRISTIAN UNION QUARTERLY welcomes to its Forum all Ministers of Reconciliation.

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THE CHRISTIAN UNION QUARTERLY

JULY, 1932

AT THE EDITOR'S DESK

THERE are three general movements for Christian unity, besides many others in various parts of the world dealing with definite interests. The first of these three is Faith and Order, which has to do with the creeds and the priesthood. It functions through the World Conference on Faith and Order. The second is Life and Work, which is interpreted through church federations in general and in particular through the Universal Christian Conference on Life and Work. The third is Equality and Brotherhood, which has to do with open membership, open communion, and open pulpits. The Christian Unity League sponsors for it.

The first two of these are official, representation in them being by officially appointed persons from the denominations except a few who are coöpted; the third is unofficial, membership in it being by individual choice, which naturally makes it a freer group and opens the way to experimentations in Equality and Brotherhood. The three movements supplement each other and many are members of all three movements.

The creeds and priesthood of Christendom are centuries old. Those denominations that hold to the creeds, but not to a special priesthood, need to confer with those denominations that hold both to the creeds and to a special priesthood; likewise, those denominations which hold lightly, if at all, to the creeds and a

special priesthood need to confer with those denominations which hold to them as the very life of their separateness. Every conference is a help in understanding. The World Conference on Faith and Order is to be commended for the work which it is doing.

Working together removes many obstacles. Emphasizing spiritual life and working side by side at a great task is a way for removing misunderstandings between denominations and for building up friendship between the denominations. Federation is making a large contribution to this and the work of the Universal Christian Conference on Life and Work has devoted its activities to this.

Equality and Brotherhood are not only fields for study but they furnish a laboratory for experimentation. For one denomination to stand aloof because of this, that, or the other, posing somewhat superior to others, is an improper condition in the Christian household. All Christians are equal before God. No denomination has the moral right to practice closed membership, close communion, or closed pulpits. The Christian Unity League has come to meet this issue. It is a sensitive point. It cannot be met by any one of these official organizations; it is being met by the Christian Unity League which has members in every Christian denomination, but its actions being unofficial, it does not precipitate such a stir were it an official organization. Surrounding half of the denominations are some kind of exclusive bars for one thing or another. Some modification of that condition has got to come as every sensible person recognizes if there is to be a united Christendom, first some slight modification and then

gradually such modification as will make it evident that Christian brotherhood is supplanting sectarian exclusiveness.

Sometimes the Christian Unity League will give offense in its experimentations. That must be expected. It would be well if it could be otherwise. But the scandal of our divisions is endangering the strength and truth of Christian life. This condition must not be left at ease. There are already multitudes who are making experiments in order to get us away from a condition of which we ought to be ashamed, if not now, certainly our children will be in the years to come if enough respect for Christianity has held them to the divided churches. But the Christian Unity League does not desire to give offense. Its methods are cautious, kind, and open to all, but they are positive and courageous. Do not say, "Wait"; but rather say, "Go ahead and make your experiments." These experiments are made in the denomination by members of that denomination. Sometime in this great laboratory of experimentation the way is going to be found and it will be discovered that all have helped to do it. Never in the history of Christianity have there been so many people looking toward Christian brotherhood. We must keep in our thinking these two words—Equality and Brotherhood.

THE St. Louis conference of the Christian Unity League was held in the St. John's Methodist Episcopal church, south, May 3, 4, 1932, with an attendance from most of the adjoining states. All of the League conferences open with a whole session devoted to prayer.

Christian unity is one of the most difficult problems in the world. It has been the subject of discussion and conference for centuries. We are still divided—215 divisions in the United States alone. There are good people in all these divisions. Many of these are restless and dissatisfied because of barriers that keep them apart, but many are timid and hesitate to throw off their chains. Some lose interest in religion and abandon their church relations although not necessarily abandoning religion. The devout and wise have sat together to find the way. Where man has failed God will help. Prayer is fundamental in our approach. Where we are unwilling to change, perhaps the Spirit of God will change us. The change has got to come. From whom else can it come with permanency except from our heavenly Father. Hence the prayer session of the conference is one of the most important sessions of the conference. It sets up the standard of our approach to discussion and gives atmosphere to the conference. What is finer in our experiences than a group from various denominations assembling together in prayer for the unity of the divided church?

The report of the commission on the United Church of the United States was the basis of discussion for this conference although left over reports of the Cleveland conference were distributed to all. These dealt with the United Church of Canada, Unity Movements in Politics, Science, Industry and their Influence on Unity among Christians, and Christian Unity and World Religion. The discussions in the St. Louis conference were free and a fine spirit prevailed. The message of the conference which appears on another page was prepared

by a St. Louis committee. Letters of protest came to the editor from several St. Louis ministers dissenting from the message and the basis of the principle underlying the conference having to do with the equality of all Christians before God. These brethren appear not to have attended the conference lest they be defiled, but they saw no defilement in reading the lengthy reports in the daily press. The letters were read without any unkind thought of the writers. They furnished a part of the St. Louis problem. Dissent is always an interesting study. Not only all these 215 American denominations dissenting from each other, but there are cross sections representing the forward and backward thinking in all denominations which has to be considered in the study of any phase of Christian unity. The Christian Unity League belongs to the forward thinking group, although the League listens to what the dissenting brethren say.

Christian unity is a great field of adventure. It calls for patience and longsuffering, and kindness and, at the same time, for courage to abandon sectarian barriers and to experiment in love of the brethren. The celebration of the Lord's supper at the close of the conference will be long remembered not merely for the beauty of the service and the large attendance, but for the significance of it. At the New York conference in 1928 the celebration of the Lord's supper had to be removed from a Protestant Episcopal building on the advice of the bishop because the chief celebrant was a Presbyterian and not an Episcopalian. In the St. Louis conference this scandal was wiped out by the Protestant

Episcopal bishop and his coadjutor and the dean of the cathedral volunteering to loan the cathedral for this service with a Methodist minister as the chief celebrant. In the Cleveland conference of 1931 the Protestant Episcopal bishop shared in the celebration of the Lord's supper in a Presbyterian church, when a Presbyterian was the chief celebrant, marching in the procession and offering the opening prayer. There are multitudes of Protestant Episcopalians sympathetic toward this larger fellowship as there are multitudes of Disciples and Baptists sympathetic toward open-membership. The Christian Unity League is finding these conditions and presenting for study such data as cannot be browbeaten or stared out of countenance. The St. Louis conference emphasized the growing sentiment for unity and registered that there are those who are not afraid.

IF the faith and courage of Bishop F. F. Johnson and Bishop William Scarlett of the Protestant Episcopal diocese of Missouri and Dean Sidney E. Sweet of Christ church cathedral, St. Louis, in volunteering to loan the cathedral to the Christian Unity League for the observance of the Lord's supper and themselves assisting other Protestants in that observance were duplicated in a dozen centers in the United States it would do more than anything else in opening the way to the Protestant Episcopal church in its appeal for Christian unity. But so long as that church contends for its exclusive bars in its celebration of the Lord's supper its appeal will be treated with courtesy—of course with courtesy—but we will get nowhere.

If there were canons that forbade such Christian fellowship it would be another question, but what happened in St. Louis was not a violation of any canon. This is the opinion of the ablest canonical lawyers in the Protestant Episcopal church. Every denomination must settle its own problems. Only Protestant Episcopalians can make the practices of their church more Christian in its fellowship with other Christians. No one of another denomination can do this. But there are multitudes of Protestant Episcopalians who want this larger fellowship with their Protestant brethren. It is one of the signs of the beginning of a united Christendom.

While the St. Louis incident did not violate any canon of the Protestant Episcopal church, it did depart from a sectarian custom by removing exclusive bars and in doing this it not only set an example in the Protestant Episcopal church, but also set an example to all other Christians to begin making new adjustments for the need of these times. It may be recalled that in the New York conference of the Christian Unity League in 1928 the sessions were held in St. George's Protestant Episcopal church—a building loaned to the League—but on the advice of the Protestant Episcopal bishop of that diocese the rector, wardens, and vestry of St. George's were advised against permitting the Rev. Dr. Henry Sloane Coffin, a Presbyterian minister, to celebrate the Lord's supper in a loaned edifice of that diocese, and the observance was transferred to the chapel of Union Theological Seminary, five miles away, where Dr. Coffin celebrated the Lord's supper assisted by two Protestant Episcopal rectors and a Methodist minister. The sessions

of the St. Louis conference were held in St. John's Methodist Episcopal church, south, and the closing session, which was the celebration of the Lord's supper, was removed five miles away, to the center of the city, to the Protestant Episcopal Christ church cathedral for the observance of the Lord's supper and the Protestant Episcopal bishop, his co-adjutor, and the dean of the cathedral assisted Rev. Dr. Ivan Lee Holt, a Methodist minister, along with other Protestants in the observance. Perhaps no person in the great audience in the cathedral thought of the New York incident. It was quite forgotten. The service in Christ church cathedral was so profoundly impressive, so natural, so beautiful, so Christian that it would have been difficult to think that it was possible to do otherwise. Coming out, a gentleman said, "I heard several remarks as though this were an unusual service to-night. I am curious to inquire wherein was it unusual? Aren't all those Christian ministers who led the service?"

Of the two methods of approach to Christian unity — exclusiveness or coöperation — it goes without comment that the latter is the way of wisdom. In fact it would be difficult to convince unprejudiced intelligence that there are so many Christian denominations that hold to the former, without revealing some of the scandals of our divided Christendom. But these denominations have been able to get it across to many in their fold by labeling their attitude of exclusiveness as "conscience," "sacred" and so forth, perhaps a "God-given trust." It is high sounding. It is a denominational problem. Take the Disciples for instance. It is one of the largest denominations in the middle-west, numeri-

cally stronger than the Protestant Episcopal church. They practice exclusiveness by receiving into their membership only those who have been baptized by immersion. However devout and beautiful in Christian character, whether he be a Protestant Episcopalian, or a Presbyterian, or a Methodist, he must stay outside. A prominent minister of that denomination said, "I will never yield that point, lest I be counted a betrayer of Jesus Christ." That is an astonishing statement to come from an educated Christian minister. Never! Betrayer! What strange words to be associated with Christian fellowship as though our little opinions were infallible—impossible for us to be wrong! It goes without question that Christian unity can never come in that atmosphere. It is the atmosphere of sectarianism.

The hope of Christianity lies in the method of the St. Louis incident. The recognition of the equality of all Christians before God is basic in the practical expressions of Christianity. Frankness, friendliness, and co-operation will win. The Catholic church, unfortunately for that church and all Christendom, maintains the practice of exclusiveness, having heired it from the imperialism of the ancient Roman empire. Some of our Protestant Episcopal brethren try to imitate the Catholics and fail to see that it is one of the weakest points in that church. Bishop Johnson, Bishop Scarlett, and Dean Sweet adopted the method of modern approach, which is scientific, moral, and Christian. In this atmosphere we non-Episcopalians can see in episcopacy, when it is presented in this spirit, elements of value, which, by the method of exclusiveness, we could never see. Its artificiality is repellent. The St. Louis incident has about it

the atmosphere of the early church, so simple and brotherly. Bishop Johnson, Bishop Scarlett, and Dean Sweet are the prophets of the better day and they will not be long alone for there are multitudes in the Protestant Episcopal church who are thinking with them.

THERE never has been in our life time when the world is so depressed as to-day. It is not only that stocks and bonds are down and multitudes are out of work, but in moral and spiritual affairs the registrations are as low as those in stocks and bonds and multitudes reveal an unreality in religion. There is a general lack of confidence and little or nothing is being done to restore confidence. There seems to be a disposition to wait until there shall come, from some mysterious source, a change in the tide. We overlook the fact that these conditions under which we struggle were made by ourselves; it is, therefore, our task to correct them.

Politically we are badly confused. What the British Parliament accomplished in a few hours our Congress has spent six months on. Our representatives at Washington appear either to be indifferent to the needs of the people or incompetent to meet the grave situation in which we are involved. It must be evident to every thinking person that in order to balance the nation's budget there is need of a little common sense and some courage. To play with these questions, as our representatives have done, has added to the gravity of the situation. The president has done well to appear in person and call Congress to action. Whether the men we sent to Congress are lacking in mental calibre or are

dominated by partisan politics is being discussed throughout the country. Their movements appear to be to conserve the disintegrating Republican and Democratic parties. Years ago there was a real difference between these parties; principles figured in their discussions. To-day, as every one knows, there is no difference between them; both are looking for votes rather than principles, and quarrelling over personalities.

There never has been a greater need for a third party than now, a party that shall have the courage to revive the revolutionary principles upon which our government was founded, combining the ideals of Thomas Jefferson, Abraham Lincoln, and Woodrow Wilson, so that we could cut right across our political inefficiency, right across our social injustice, right across our growing love of crime, right across the increasing poverty of our citizenship, and right across the lowering moral character of the state. Some years ago Theodore Roosevelt made an attempt to form a third party, but the cause centered too much around his remarkable personality rather than around such principles as are struggling now for a spokesman. The words of Abraham Lincoln in his first inaugural address come to mind. He said, "This country, with its institutions, belongs to the people who inhabit it. Whenever they grow weary of the existing government they can exercise their constitutional right of amending it, or the revolutionary right to dismember or overthrow it." Wilson said, "We have forgotten the very principles of our origin, if we have forgotten how to object, how to resist, how to agitate, how to pull down and build up, even to the extent of revolutionary practices if it be necessary."

In business affairs we are as densely clouded as in politics. The whole scale of wages needs to be readjusted. Think of the president of a corporation receiving from his company by salary and bonus several hundred thousand dollars a year and then laying off several thousand men. This is so thoroughly anti-social and unethical that it should not be tolerated in present day society. Not only should it be unlawful, but there should be such education in our national life as to show the unfairness and impropriety of such conduct. Business also needs some regulation in competition and production with the need of stabilized employment back of it. There is not only need of old age pensions and unemployment insurance, but morality has got to be written into the business transactions of the world. What is religion here for if it is not to project itself into the affairs of every day life, regulating conduct one toward another? To sing a hymn, to say a prayer, and to partake of the sacrament are not religion. Religion expresses itself in brotherhood.

To attain the possible achievements that lie before us we must be free to think. There must always be a free press. We must think and let others think though they may differ widely from what we think. It is by this way that we can find a road out of the present day confusion, a road upon which we can walk with understanding and security. All our adjustments must be based upon moral character and spiritual vision or they will only lead into more confusion. Changes are inevitable and the time is when such standards must be set that will reflect the justice, and the mercy, and the humility of God.

P. A.

The St. Louis Conference
of the Christian Unity League
May 3, 4, 1932.

REPORT OF THE COMMISSION ON THE UNITED CHURCH OF THE UNITED STATES

In the absence of the Chairman of the Commission this report was read by Dr. Ivan Lee Holt, Chairman of the committee for the St. Louis conference and Minister of St. John's Methodist Episcopal church, south, where the conference was held.

WITH increasing insistence the question is asked to-day, "Can the churches get together?" It is asked by those who are quite content with the present denominational system, and are persuaded that no change can be made or ought to be made in the *status quo*. They are content to believe that no steps toward closer coöperation or union are likely to prove effective, and therefore to the question their answer would be an emphatic "No."

Another group faces the problem of Christian unity with mild approval but practical indifference. They are not hostile to the program of more intimate fellowship, and are willing to concede that at some far-off future day there may be a more definite realization of the Savior's prayer for the oneness of his people. But the present denominational order is quite satisfactory to them, and they are in no wise minded to put forth effort to bring it to an end.

It is apparent, however, that there is another company, purposeful in spirit and increasing in numbers, to whom the present divided condition of the church of God is a cause of weakness and scandal, both in the thought of Christians of all confessions and of those who stand on the side lines and are only onlookers and

critics. They are persuaded that a divided church has little time or discernment to bestow upon the major evils of the social order when it is exhausting its vitality in providing for its own survival. They are convinced that a larger and more visible measure of unity is the next inevitable step in preparation for the coming of the kingdom of God in sufficient power to realize the ideals of our Lord in the world. They are aware also that this is the only generation in which they are to have the divine opportunity to work at this or any other earthly task. They are, therefore, pledged to some participation in the adventure of bringing it to pass.

The story of the approaches to Christian unity during the centuries and particularly since the Reformation is long and suggestive. The ideal of a united church was a basic principle of Protestantism from its beginning. The efforts made to heal the divisions in the body of Christ have never ceased, and have grown more numerous and effective with the years. They have taken many forms, such as the organization of coöperative and inclusive institutions like the Federal Council of the Churches of Christ in America; denominational unions of outstanding significance; interdenominational integrations in Canada, in Scotland, in India—North and South, in China, and in the Philippines; the rise and growth of the Community Church Movement; the unified activities of the Home Missions Council; the Foreign Missions Conference, the ministries of the various women's boards, and the creation of increasing numbers of state and municipal councils of churches and church federations; and the impressive international Christian gatherings, such as those at Edinburgh, Geneva, Lausanne, Stockholm, Jerusalem, and Prague.

There is a growing sensitiveness of the churches to the need of a more organic and visible union of

Christians than has been in contemplation hitherto. The voices which are expressing the hope for such an issue of the unity sentiment among Christians are too numerous and too insistent to be ignored.

Meantime, a growing body of suggestions in furtherance of the ideals and practice of Christian unity has taken form among the churches, and is proving of value in the promotion of the cause. Among them may be mentioned, unfailing recognition of the Saviorhood and Lordship of Jesus Christ, and constant remembrance of his intercessory prayer with its central petition for the unity of his followers; the practice of prayer, fervent and unceasing, for a united Christendom and the establishment of such attitudes as prayer generates toward all Christians everywhere; emphasis upon the unity of Christians in the work of religious education through every grade of the church schools; the discussion of Christian unity by ministers in sermons and addresses, by ministerial associations, councils of churches, denominational assemblies—regional and general, and by national conferences; the interchange of pulpits by ministers of different communions; the encouragement wherever practicable and wise, of the interchange of ministers between communions; the reception of members from one communion into another without prejudice or further church requirement; encouragement of the union of congregations of different communions in areas where the work of the kingdom can be done more effectively by one church than by two or more; encouragement of the union of separate groups or divisions in the same denomination, where the causes of division have ceased to have significance; more definite attention on the part of ministers and other Christian scholars to the popular presentation to their people, in the public services, classes and lectures, of the Christian origins,

creeds, ordinances, forms of worship, church organization and government, and especially the causes of denominational movements, in order to a better understanding of the permanent and essential factors in our holy faith as contrasted with those which are temporal and variable; reaffirmation wherever possible of the words and spirit of the Pact of Reconciliation, in the bonds of whose spirit and fellowship we are met, especially emphasizing open membership, open communion, open pulpits, and an attitude of Christian brotherhood toward all Christians as the immediate step in the pathway toward Christian unity. We must recognize the equality of all Christians before God in these practical expressions or it will be difficult to speak in any convincing way relative to Christian unity, unless we speak by the way of absorption. The spirit of Christ must hold priority over all ecclesiastical traditions, all creeds, and all denominational practices. Jesus said, "One is your teacher and you are all brothers."

There is satisfaction in the fact that the spirit of coöperation in other areas, educational, commercial, industrial, and social, as well as the economic exigencies of the time, suggest at once the possibility and the necessity of closer fellowship if not of actual incorporating union in the relations and activities of the churches. It is fortunate that the very tensions of the age are compelling Christians to study with renewed concern the processes by which the wastage and offence of denominationalism may be lessened and ultimately left behind.

The intense individualism which characterized the various Protestant movements at their beginnings set a pattern of separatism which even the prevailing unitive spirit was unable wholly to overcome. Each of the denominations exercised its right of private and collective judgment, and went its own way in spite of its

recognition of the evils wrought by division. The earlier moods of suspicion, hostility and actual warfare have largely passed away. Antagonism has yielded to toleration, and toleration to coöperation. Yet even the degree of coöperation prevailing at the present time is hardly more than a mild compromise with the sectarian spirit. Protestants coöperate partially and with hesitance. In matters in which all the churches are interested, and where there is little or no difference of opinion, or where the cost is negligible, they are willing to coöperate. Where the enterprise is more expensive, or denominational interests are jeopardized, they are diffident or inert. Those who have had experience in the work of church comity or in the field of home missionary activity know something of the reserve with which denominational leaders view any effort toward unity or coöperation save where a suitable bargain can be arranged. The broadminded and tolerant Christian statesmanship prevailing among denominational secretaries and other leaders who deal with the strategy of city evangelism and sit often together in friendly and solicitous study of the metropolitan field is too frequently lacking in the areas where denominational rivalries are less manifestly devastating and suicidal. It costs little to participate in a Thanksgiving Day service or a community Independence Day celebration where the appearance of ministers of various communions makes a favorable impression upon the public mind. But the same men who appear so fraternal at such times may be discovered later hurrying back to their denominational trenches to dig in for fresh advances into the ranks of the "enemy."

Those who ask with real concern the question, "Can the churches get together?" are heartened by two manifest signs of the times. The one is the growing interest

of Christians of all communions in the possibility and practicability of a much larger degree of unity than has yet been attained, and their conviction that such a manifestation of the spirit of fellowship among the churches is essential to their success or even their survival. The second is the evident weakening of those agencies of denominational promotion on which the main dependence has hitherto been placed. Believers in the unity of the church are not satisfied with a mild and amiable toleration among the existing Christian bodies or a hesitant and timid measure of coöperation in the tasks of the kingdom of God. They know that something more visible and energetic is needed if the world is to take our Lord seriously, or if the church is to grow from adolescence to maturity. They are not sure that they know the precise technique by which the desired unity is to be attained. They have no blue-print of the church as it is to be. They recognize the problems which lie in the disturbed areas of doctrine and holy orders. Yet they are encouraged by the practical agreement reached at recent world conferences on the theme of the gospel message, and they are hopeful that the spirit of good will, not divorced from complete loyalty to the teachings of holy Scripture, the history of the church through the centuries, and the enlightened convictions of Christian leaders, may be able to discover some method of combining the ideals of episcopal, presbyterial, and congregational administration in a working plan which may be found acceptable to the Protestant groups that actually hope and pray for the realization of the Savior's desire.

Meantime, it is impossible to overlook the evident signs of disintegration in the instruments by which denominationalism has been promoted in the past, and on which much of its dependence is placed to-day. This

may be a favorable or unhappy token, so far as the welfare of the church as a whole is concerned. But it is a sure index of the collapse of the denominational system, and of the passing of the goosestep of denominational control. No attempt is made here to survey the entire field of the agencies on which the denominations have depended in the past for promotion and prestige. A few instances are sufficient. Nor is it the purpose to argue the good or evil of the tendency. It is rather to record a few of the more patent facts, and observe their bearing on the larger problem of Christian unity.

1

The Denominational College

It is beyond question that in the period now drawing to a close the denominational college has rendered a very real service in the history of American education. It has pioneered in the provision of opportunities for higher education all across the land and has enlisted the pride and loyalty of the churches in that great cause. But in these last years, as denominational fences have broken down and tax supported higher education has vastly increased in amount and quality, these colleges have encountered an increasingly difficult situation, and where they have not yielded completely to competition and economic pressure, they have tended to become regional rather than denominational centers of educational loyalty, enlisting the support of the community with rapidly increasing disregard of sectarian lines. The older and better of them have drawn both their students and support from much wider areas than was the case in their earlier years. The weaker ones have been ground out between the nether millstone of the well-equipped high school and the upper stone of the state-supported

university. The Christian college has still a work of great importance to perform, but it can count less and less upon denominational support. Its appeal must be made on the ground of the honesty and integrity of its program, the ability and character of its teaching force. This is a marked tendency of the present period, and it would seem to be in the line of educational progress. The appeal for the support of higher education in a religious atmosphere must increasingly stress local and qualitative rather than denominational loyalties and motives. The bearing of this obvious situation upon the problem of denominational efficiency, in states where the denominational quota of students in the state universities far outnumbers the combined groups in the church schools, is direct and significant.

2

The Denominational Press

This presents a problem of importance. The Religious Press section of the Standard Rate and Data Service reports 460 such journals. This fact reflects to some degree the variety in theological conviction, religious outlook and denominational emphasis. Most of this journalism is in weak financial condition, and to a marked degree, of competitive character. Few religious papers are self-supporting. Most of them are subsidized by private or denominational funds. They are the result of competitive denominational promotional programs. They are among the chief means of perpetuating the present sectarian status. A very large proportion of these denominational publications could be discontinued without loss to the interests of the kingdom of God. Many of them are kept alive by heroic and sacrificial effort which might well be directed to more serviceable

ends. In the interest of unity the increasingly difficult situation confronting the denominational press is not to be deprecated. It is a sign of progress toward better patterns of church life. Those journals which survive might well discontinue all emphasis on narrow and exclusive denominational relationships as desirable and worthy. They could direct attention vigorously toward the larger relationships of all Christians, and thus promote a sense of wider fellowship and interdependence. This could be done through emphasis upon the general religious news of the world, and through a deliberate and sustained editorial policy emphasizing the need and practicability of fellowship and coöperation, thus creating an atmosphere in which unity may grow. The survivors in this inevitable process of elimination will be the journals which most adequately interpret the ecumenical spirit of Christianity.

3

Missions

The problem of missionary expansion has vital relations to the interests of Christian unity. There is a growing sentiment of disapproval of the competitive and inevitably uneconomic duplication and overlapping of missionary effort in the non-Christian world. In spite of all efforts at comity, the impression made upon the churches and the outside world is one of denominational rivalries. Missionary boards are naturally eager for such results as justify the missionary effort and satisfy the supporters of the work. Has not the time arrived to demonstrate the essential unity of the churches at home by some form of united administration on the foreign field? The steps already taken in this direction have met with the warmest approval on

the part of thoughtful Christians of all communions. It is believed that nothing would more definitely strengthen the morale of the home churches than the unification of denominational agencies in the missionary areas. An increasing company of Christians in the home lands, now viewing the work of missions with questioning minds and supporting it with diminishing resources, would welcome such unification as should remove the present reproach of rival and competing efforts. They would be inclined to contribute generously to a common missionary fund where they have ceased to be concerned for the promotion of denominational boards. It is believed that the commission now visiting the mission fields for the purpose of survey and appraisal may be able to formulate new suggestions for missionary strategy which will include larger and satisfying emphasis on the unification of agencies and resources.

4

Church Pension Systems

The various Pension systems for ministers have been of rather recent development. They are in most cases a marked success. There is a total now in the various Pension Funds of \$150,000,000, and this sum is growing. The pension idea is based upon the philosophy that the pension follows the ministry. The study is already being made and some individual denominations have already decided that the Prior Service Fund that has been raised in one denomination of a minister should go to his account if he goes to another denomination. In all cases his earned credits should belong to him. The comity principle has not been worked out fully, but it is being worked upon now through the Church Pensions Conference which includes the nineteen Pension Funds in

America. Several churches are already operating upon the basis of such agreements. It is believed that the comity principle will work toward Christian unity rather than against it. It would seem that what is really being done by the Pension Funds is to pension preaching rather than denominationalize the clergy.

5

Church Buildings and Debts

In the expansion of denominational building programs the churches are laying a heavy burden of pride and expense upon individual congregations and entire denominations. Several of the communions have fallen into the spirit of imitation and competition in building elaborate and unnecessary ecclesiastical structures in the capital city of the land and other metropolitan centers. These are enterprises natural enough as examples of denominational zeal, but unhappy in their results. They perpetuate sectarian rivalries and differences on a still larger scale. Furthermore they hand on to another generation a hangover of debt which is likely to prove disastrous. There are many church structures recently reared or now in contemplation which are far beyond the economic ability of their people to finance or of the community to liquidate. It is no time to indulge in architectural excesses, however artistic, when every Christian agency is in urgent need of funds. This type of extravagance is quite alien to the mind of Christ and a hindrance to the progress of Christian reunion. The question may well be asked, "Can any single denomination build a cathedral in the historic and competent meaning of the word?" If cathedrals are to be built they should represent the united interest of the com-

munity, as they did in the days of their rise, and not any one denomination. Then they would exhibit the total Christian spirit of a city, and any reasonable expense would be justified in expressing this spirit in beauty and with sacrifice.

6

Denominational Student Centers

Similar questions may well be raised regarding the establishment of denominational student centers at state universities. The various communions make strenuous efforts to give to the students of their own faith and order buildings and programs of a distinctly denominational, not to say partisan, character. The clear duty of the churches is to show them that Christ's way of life is not exclusive but inclusive, and that the interests of the kingdom of God are best served in fellowship and not in separation. The project for schools of religion at institutions not provided with religious instruction, foundations in which the different religious bodies may coöperate and in which there may be a unified program of instruction, is of a different character and merits hearty approval.

7

Theological Education

In the area of theological education great advances have been made of late in the direction of interdenominational and united effort. Few of the larger seminaries and divinity schools are denominational in any particularistic sense. They may be in their origin the contributions of individual denominations to education, but hardly more. Their students and faculties represent

many communions. It is felt increasingly that it is too late in the Christian era to erect institutions for ministerial and missionary training in isolation from the broadening influence of universities, or in separation from other Christian foundations of like character. This fact accounts for the gathering of seminaries about competent universities, and for the creation of schools of religion of graduate order in which, with diversity of disciplines and points of view, there may be unity of purpose and spirit.

8

Research and Survey

There is need of further and more adequate study of the problems of Christian unity from the angle of accurate statistical and social research data. The facts regarding the denominational system as it operates in many communities need further assessment and more open statement. Such studies might well indicate the ways and means of realizing the more ideal picture of unity and coöperation. Such studies as have already taken form have been valuable in keeping the issue before the churches. Some kind of philosophic and synthetic overview will continue to be necessary. But in addition there is need of data from social research and surveys. Valuable statistical information may be secured from the religious census and from numerous social researches. There are also the data on the more intimate and personal phases of the problem to be derived from such inquiries as have been made by experts who for the past decade have been studying the different aspects of the American church. Such studies and surveys made by church boards and seminaries, as well as by individual specialists, have contributed basic facts which

are of value to those interested in plans for fuller Christian unity.

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DR. AINSLIE: As this conference opens I regret that a telegram has come from Mrs. Willett announcing the

illness of Dr. Herbert L. Willett and, therefore, preventing his attendance upon the sessions of the conference. As chairman of the commission on the United Church of the United States he has given us this carefully prepared report which has been read by Dr. Holt and Dr. Willett was to have followed the reading of the report with an address. In his stead I shall attempt to speak briefly and informally regarding the report and the work of the Christian Unity League.

Christian unity is no new story but, as affirmed by the report, there have been approaches through the centuries, particularly since the Reformation for "the ideal of a united church was a basic principle of Protestantism from its beginning." Protestants have got to get together before we can speak with any confidence of the unity of the more remote divisions of Christendom. Besides a divided church is wrong from any angle of approach. Jesus said that a house divided against itself cannot stand. Some may dissent from this statement on the ground that the denominations have been in existence for a long time, some of them for centuries, and, therefore, they will continue to stand. But that conclusion does not necessarily follow. A century is not very long in comparison with time on the earth. Christianity is a new religion. There are millions of years ahead of us and we are thinking of a religion that shall function for the uplift of humanity through those years, and a divided church cannot do it. It is not only a pertinent question to ask, Can Protestantism survive in its divided state? But still another question, Can Christianity survive with its 215 American divisions, many of them not on speaking terms with others?

There is an unitive factor underlying our spiritual experiences, whatever may be our denominational affiliations, that is expressing itself in coöperative outlets around the world. All the denominations started with good purposes in their search for truth, but this truth has now become the property of all. The result is that the generating power of the denominations is running down and there is no method for its restoration other than finding the generating power of brotherhood, which means lessening of the place of denominationalism and the increasing of the place of reality of Christian experience which will take us far beyond where we are toward a united Christendom.

I need not mention the various agencies upon which the denominations are depending for their promotion and prestige. This report does not attempt to survey the entire field of these agencies. But the time has come for a revaluation of some of these agencies in the light of the growing necessity for a united church. Among the first of these agencies is the denominational college. The number of these colleges should be reduced and plans for unification should become a definite factor in the life of every denominational college, not merely unifying colleges of the same denomination, but colleges of different denominations. If it be true, as is so frequently claimed, that the colleges are no longer denominational then it ought to be very much easier to unify them than if they were strongly denominational. I am not speaking relative to the economic necessity, although that is a factor, but I am speaking relative to the unifying of Christian thought that shall contribute to human brotherhood which now the denominational college rather hinders than helps.

The same thing is true of the denominational press. There are some exceptions as there are in the denominational colleges, but, as a rule, the denominational press is a divisive factor and, therefore, it is not helpful to Christian brotherhood. There is no reason why Protestants should not combine their journals into one state organ for the benefit of all Protestants in that state, rather than making the impression that Christ has no followers in that state except those of a certain denomination, as every denominational paper does. However irenic it may be in spirit, the denominational journal is an ugly thing for it distorts the true picture and, therefore, it is unfair in its instruction.

The overlapping of missionary effort, especially in Asiatic fields, is one of the absurd adventures that is taking sacredness out of the missionary call both for volunteers and money. The denominations must learn team work and go into non-Christian communities as brethren in order to build up a brotherhood. There is no reason why there should not be a common missionary board where the interests of all denominations may be pooled for a common service. But denominational rivalry is in evidence everywhere. Architectural excesses are a type of extravagance that is alien to the mind of Christ. Cannot something be done to check this denominational madness? Equally unfair is the custom of student centers at state universities for the purpose of holding the students to their various denominations instead of all supporting the Y.M.C.A. and the Y.W.C.A. for a religion that is more healthy than that of the denominational atmosphere. Theological students ought to be educated together and not apart. This

whole problem of Christian unity calls for social research data in order that we may break away from denominational training for that larger training that has to do with the inclusion of all denominations with the emphasis upon Jesus Christ who is the brother of all however severely separated by our artificial barriers.

The Christian Unity League had its beginning in 1928 and its charter is a pact of reconciliation that calls for the recognition of the equality of all Christians before God, dealing with the attitudes of the denominations on church membership, participation in the Lord's supper, and pulpit courtesies. Many of the denominations have put up exclusive bars at the doors of their churches, at the Lord's table, and at their pulpits as though other Christians were bandits and not brethren. The Christian Unity League is not afraid to put its hand on these sore spots and remind the brethren of all denominations that these times call for brotherhood both for the saving of the church and the saving of the world and, therefore, these exclusive bars must be removed for the expression of brotherhood among the followers of the Lord Jesus. To remain apart in these times is sin.

Other movements for Christian coöperation and unity deal with the denominations and this is proper, such as the Federal Council of the Churches of Christ in America. It is doing a most commendable work. The Christian Unity League deals with individual Christians in the various denominations and is, therefore, unofficial and free—equally important and necessary. The St. Louis conference is the fifth conference of the League and others are now in preparation as far west as the

Pacific coast. The pact of reconciliation referred to is in three sections. The first section is an affirmation of belief in unity, which any Christian can sign; the second section deals with the equality of all Christians before God, which the free in all denominations may sign; and the third section calls for love of the brethren in all Christendom which is by far the most revolutionary and difficult because its practice is so foreign to Christian custom.

The pact is as follows:

"We, Christians of various churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the spirit of Christ and the needs of the world. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ.

"We acknowledge the equality of all Christians before God and propose to follow this principle, as far as possible, in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, nor the privilege of participation in the observance of the Lord's supper, and that no Christian minister shall be denied the freedom of our pulpits by reason of differences in forms of ordination.

"We pledge, irrespective of denominational barriers, to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve."

I hardly think that any of us believe that subscribing to this pact will unite the divided house of our

Lord, but many of us do believe that in its practice much denominational rubbish will be removed so that we shall find it less difficult to walk in the path that shall ultimately lead to a united Christendom.

These are serious times and the divided church has sadly broken down as has everything else around us. The crime wave is sweeping over the United States as has never before been in the life time of any of us. We have been shocked at the kidnapping of the Lindbergh baby, but in 1931 there were about 2,000 kidnappings in our country alone which was more than in all other countries combined. One of our leading statisticians has shown us that in murders in 104 American cities there were in 1931 as much as 10.9 per cent for every 100,000 people, while in as many foreign cities the rate is 5.3 and in London the rate is 0.8 and Liverpool 0.5. Crime appears to be one of the leading businesses in America and the way it is presented on the front page of the daily papers it is among the foremost things in which we are interested.

Along with this is a condition of unemployment and poverty that has precipitated an economic condition that is puzzling to our statesmen, financiers, and political economists. I was a member of the conference of political liberals that met in Washington last winter at the call of Senator George W. Norris and others to discuss these questions. In the course of his address Senator Borah said that 90 per cent of the American wealth was owned by 4 per cent of its citizenship. These figures were disputed by some New York financiers the next day in a meeting in that city. But if they are not exactly as given they are not far wrong. There

is a condition in our economic life, as every student of these problems knows, that is approaching alarm. We look here and there for help, but fear is world wide. The World War came because French Catholics were afraid of German Catholics and vice versa; likewise, French Protestants were afraid of German Protestants and vice versa. This universal fear is on the increase and if the Geneva conference adjourns without some definite step toward disarmament, another war is inevitable for long pent up fear will fly to arms. The only hope for a better world is for the denominations to abandon their sectarian exclusiveness and reach out the hand of brotherly love one to another. The world is getting weary of denominational littleness and is calling for something like the religion of Jesus.

Take my denomination for instance and every man must begin with his own house. There are many fine things about my denomination as there are about all denominations. But in consequence of my denomination holding to the position of receiving into most of its churches only those who have been immersed, it raises the question as to how there can be any kind of Christian unity with that exclusive practice. No one is asking the Disciples to abandon immersion—not at all. But many of us are asking that they will recognize that a man who has been baptized by sprinkling or pouring is equal before God with a man who has been baptized by immersion. As it is now, the distinguished minister of this Methodist church, where we are meeting, would not be eligible to membership in many of the Disciple churches unless he went back into the world and, in some instances, he would be required to confess his faith in

Jesus as the Christ, as a man who has never been a Christian is required to do, and be baptized by immersion. This method on the part of the Disciples toward Methodists, Presbyterians, Episcopalians, Congregationalists, and other Christians that practice baptism by sprinkling and pouring is wrong. Our times are too serious to maintain a sectarian entanglement that prevents the recognition of all Christians as equal before God. It is life we are after and not form. Christianity is a religion of the spirit. Forms have their place but they are secondary to spirit.

There was never such a necessity pressing upon us as now. There are multitudes of Christians in all denominations who want a larger fellowship than denominational practices permit. This yearning must have an outlet. The Christian Unity League is here to function in behalf of the free and unafraid who are seeking to find brotherhood at the call of him who said, "One is your teacher and you are all brothers."

DISCUSSION

DR. GEORGE A. CAMPBELL, St. Louis, said: The denominational college has undergone a steady change in the last generation, until now it has lost its sectarian character. The student body is not limited to one religious body, nor are the members of the faculty; and indeed the trustees are being more and more chosen simply on the ground of their ability and influence, and perhaps of their wealth. The large institutions such as Yale and the University of Chicago no one longer thinks of them as belonging to certain denominations.

There is a strong tendency to-day at work all over America that is making the denominational college the educational institution of the community in which it is located. This leads to an inter-denominational or non-denominational board of trustees.

In those days when every strong communion thought it ought to have a church in every village, far too many churches were established and far too many colleges. They were for propagandist purposes. The Disciples had five in Missouri; the Baptists, I believe, six. Other communions in their urgency of loyalty to their faith also allowed their zeal to build more colleges than were needed or that the future would support. The day of reckoning has arrived. Many will not be able to survive the demands for high standards and these stressful times.

There ought to be combination of schools of the same communion, or those of different communions in the same community. Both are difficult. Up to the present there have been few successful attempts at union. The usual procedure is for a college to continue with faint hope that something will happen to keep its doors open, so that by the time it is forced to liquidate all its resources are exhausted. Our human race learns best by compulsion and by heartache.

By far the majority of our young people in the United States are choosing the big schools. They don't want to be segregated. But educators to-day are re-examining our whole structure of education, and too, its content and purpose. Our mass education is questioned. Standardization so rigidly demanded by the educational associations has its serious weakness. With the

most universal and democratic system of education in the world that has ever been many are asking why the graduates do not show more initiation and leadership. Does our standardization tend to subdue personality?

The big question in education to-day is how shall we produce men and women of character and leadership. It is not whether the denominational colleges shall remain denominational. That question is already answered. But the chief concern is whether or not they will remain Christian. The leaders of the best schools have given much thought to bringing their institutions up to the required academic standard, but not sufficient thought as to how to permeate their colleges with deep religious conviction that will make for stalwart character. What the colleges most need are leaders who see the educational and religious direction that ought to be taken and who have passion and persistence to guide their faculties and students in that direction.

REV. H. L. STREICH, St. Louis, said: It is true that in some denominations there are denominational colleges. These are carefully guarded by denominational interests and they serve for denominational propaganda. But for some reason many of the inter-church schools lose their religious character. This may be because we want to be so broad, that we get thin. We take all kinds of instructors and then are afraid of offending them if we stress our denominational faith. The church college needs to fear this.

In our eagerness to be scientific we lose the science of religion. In my own communion we stand firm for "the faith of the fathers." But if we are in a group of

inter-church people, we somehow feel that we must give way to any view that is broad. I personally regret this very much. I think that this will hinder union rather than help it.

DR. W. J. LHAMON, Columbia, Mo., said: If ever there was a time when the denominational college could justify its existence on the basis of its special brand of biblical teaching that time has passed. Our modern methods of the study of the Bible have lifted it above all special pleadings of each and every sectarian or denominational group. In the world of real scholarship there is no denominationalism. There is simply the search for realities and the declaration of them when they are found. The scholar's first question about the Bible is not whether he favors this or the other denomination, but exactly what is the Bible and exactly what does it teach. By the ancient allegorical method of interpretation any kind of fantastical meanings might be extracted from the Bible and among them entirely unwarranted doctrinal and dogmatic deliveries. Anything could be "proved" by the Bible. There are some remainders of that wild method still lingering among the uninstructed, and they are given a seeming validity by propagandists among the smaller sects. But real biblical scholarship to-day is as sane and unsectarian as real scholarship in any branch of science such as chemistry, geology, or astronomy. There is no Methodist chemistry nor Presbyterian geology nor Disciple astronomy nor Episcopalian agriculture. Just so the Bible is cosmic; it is unsectarian; it is a body of world literature; it is a history of the growth of religion from lower to higher

and in Christ to the highest; it is universal in its reach and unmeasured in its idealism of faith and hope and prayer. What is popularly known as higher criticism, which is nothing more than the careful historical and literary methods of study and research, has taught us this. To force the Bible into the defense of any ism is to degrade it.

Now our denominational colleges were founded and promoted in an age when it was thought that the Bible could be, and must be, pushed into the support of this or that brand of denominational propaganda. Quite concretely, the Methodists must have Methodist colleges to teach a Methodist Bible, and the Presbyterians to teach a Presbyterian Bible, and the Baptists to teach a Baptist Bible, and so forth, up to scores and hundreds of them. To-day all that is preposterous. Methodist scholars, Baptist scholars, Presbyterian scholars, Disciple scholars — all real scholars, are teaching the Bible as nearly as they can for just what it is. Among real scholars there is a great and reassuring consensus of biblical teaching, and any real scholar would be ashamed to so pervert the Bible as to make it the fortress of his denomination. On the contrary, he is most likely to place reverence for scholarship above loyalty to sect.

The meaning of this relative to the merging of denominational colleges is perfectly patent. The colleges that are genuinely such, that is, that are really scholarly, are already united in their teaching methods, and over the widest areas in their teaching results. The things calling themselves colleges that have forced sectarian attitudes have no right to exist. They are an anachronism. They belong to a prehistoric age. They must die

and should die for lack of environment. They may have been mastodons in their time but they are fossils now. So far as they can still claim a little life, and so far as they function at all, they hinder the kingdom of God.

PRESIDENT E. R. COCKRELL, Fulton, Mo., said: Fifty years ago the various Christian denominations each supported its own colleges. To-day if we were to select at random the presidents of twelve denominational colleges it is probable that each of these presidents would testify that no denomination, either in spirit or financially, is now upholding its denominational colleges. A few theological colleges and seminaries are being upheld by denominations. I speak of the college of liberal arts. The prior speaker's analysis showing that there are now practically no denominational colleges among the larger colleges of liberal arts is correct. There are few strictly denominational faculties. There are no denominational student bodies. There is no dominant denominational machinery in our so-called denominational colleges. College presidents know these are facts. Boards of directors of denominational colleges know the colleges are not denominational. Boards and presidents should be brave enough to face and declare the facts. Few college leaders of this decade pretend to advocate educational leadership by denominational liberal arts colleges. Denominational colleges must be liberalized and united or die.

Leaders in many colleges are tremendously interested in the future of Christian education and the Christian college. Fortunately our civilization is, at least, influenced by Christian philosophy and Christian

institutions. The Christian college has an opportunity to deliver to this civilization a message of tremendous worth. The Christian college, manned by a Christian—not denominational—faculty; and enriched by a Christian—not denominational—atmosphere, is the freest college in the world. It can teach the ideals and the history and the philosophy of every religion—Christian, Jewish, or Mohammedan. It reveres the life of Christ and is undismayed by the mistakes of creeds. It can and does liberalize and give forward look to all thought. It can and does teach comparative governments and comparative governmental theories without fear. It is uninfluenced by the desires of politicians and legislative assemblies. The freest colleges and universities of earth to-day are the colleges and universities resting upon broad Christian foundations.

Columbia University, Harvard, Yale, the University of Chicago, and other universities of their type are being looked to for leadership and for training of the faculties of our more local and political universities. Some may reply, "These universities are not Christian." They are free. They can and do teach Christian doctrines and freely give credit to Christian colleges. Their traditions and foundations are Christian.

The state supported colleges are branches of the state. State colleges look to the state legislature for support. This is not a criticism. It is fact. The legislature of each state influences standards and teachings of the educational institutions supported by the state. The doctrine of separation of state and church applies to state colleges as logically as it applies to any other branches of the state. The state cannot logically uphold

nor sponsor any doctrine which nurtures the church or any branch of the church. The members of boards of regents in many state universities are to-day frankly taking this attitude. The state-supported college—large or small—must look to the state legislature for its financial support and protection.

Our appeal, therefore, to the failing and weakening denominational colleges is to merge their financial and moral strengths and to save themselves by becoming Christian colleges. Christian colleges never had larger opportunity than right now. The denominational college cannot be saved. The Christian college should and can deliver a governmentally and scientifically and spiritually strengthening message to this civilization and this civilization is not deaf to such messages.

DR. CARL AGEE, Columbia, Mo., said: All that has been said in regard to the denominational college is true and vital. It has had a conspicuous part in training the leadership of the past. Fifty years ago, three American college students out of every four were being trained in church-controlled colleges. To-day, exactly the reverse is true. One out of every four is being trained in church-controlled institutions. What about the other three-fourths?

Missouri is a pioneer in providing religious instruction for these increasing thousands. For thirty-six years it has maintained an institution of higher learning in religion, which parallels the state university. The Bible College of Missouri was founded by the Disciples but for eighteen years it has been coöperative in character. The Presbyterians, Methodists, and Jews in addition to

the Disciples are now represented on its faculty. It is found that there are no denominational differences on an academic level.

The problem of student promotion practically disappears in a situation of this sort. The students are already at our doors. There are more Presbyterian students in the university than in all the Presbyterian colleges in the state put together. The same is true of Methodists, Baptists, and Disciples. It so happens that this is the only piece of higher educational work that the Jews are doing in Missouri.

There are great economic advantages in such a co-operative enterprise. The total cost per student during the past academic year has been about \$80.00. This is much less than the promotional cost of securing students in many colleges.

The academic relationship with the university is indicated by the fact that ninety-three semester hours of work done in the Bible College are accredited in the university.

The old charge that the state universities are Godless institutions is not being pressed these days,—and the fact remains that we are sending our children in increasing numbers to them. Is it not the part of wisdom for the church to sense this great opportunity of service and at the same time make the practical adventure in Christian unity? In so doing the church does not give up “church-controlled” institutions but rather places itself in a strategic position of opportunity for larger coöperative service to its own youth and to the cause of education.

DR. J. H. HORSTMANN, St. Louis, said: It is unfortunate that the section of the report of the commission on the United Church of the United States dealing with the denominational journal, begins with a statement that is really a reflection on the character of the denominational press, as this is represented by the editorial council of the religious press, a regular commission of the Federal Council of the Churches of Christ in America. No doubt there are some 460 journals which may be classed as religious periodicals; the overwhelming majority of these publications, I believe, do not come under what is usually referred to as the denominational press, by which we are accustomed to designate the official journals of the thirty church bodies organized as the Federal Council. A very large number of these 460 periodicals are doubtless published by various sects and cults of one kind or another, many others are probably home or foreign missionary publications which, strictly speaking, are not usually considered as representing the "denominational press."

Ordinarily, a denominational paper, in my estimation, does not represent a competitive denominational promotional program; nor do they emphasize narrow and exclusive denominational relationships as desirable and worthy. As one who has been in personal touch with the denominational press for more than a quarter of a century [Dr. Horstmann is the editor of *The Evangelical Herald*—Editor's note.], I can say that nearly all the periodicals published by the denominations represented in the editorial council of the religious press, are constantly mindful of the larger relationships of all Christians; they also emphasize the general religious

news of the world and have due regard for the need and practicability of fellowship and coöperation. There is a difference, of course, and some denominational periodicals which I might mention are strongly infected by the spirit of denominational narrowness and competition; these, however, are greatly in the minority, and are becoming fewer right along, so that such a sweeping condemnation of the denominational press seems unfair indeed.

The report seems to regard it as a stigma that few religious papers are self-supporting and that most of them are subsidized by private or denominational funds. I do not see why it should be more reprehensible for a denominational journal to be non-self-supporting than it is for a denominational college, or a denominational missionary enterprise. The denominational periodicals represent the denominations in their various activities, and it is their business, which I think is quite legitimate, to keep this work before their constituencies. That they are not self-supporting is due chiefly to the lack of a larger religious interest in the denominational constituencies, and the fact remains that some of the journals which most adequately interpret the ecumenical spirit of Christianity are just as desperately in need of funds as many others. To my mind the denominational paper has a distinct mission, just as the denominations themselves have, in so far as they represent distinct types of piety and Christian tradition, which cannot simply be merged and standardized by an outward act of consolidation. If denominationalism has become sinful and scandalous in many instances, the remedy seems to me to lie not in simply obliterating the denominational

bodies, but in educating the constituencies in the churches to a higher level of mutual understanding and coöperation. I have always been an ardent advocate of church union and expect to remain such; but church union at the expense of the historical and religious values for which the larger denominations stand would be as monstrous a crime as is the Soviet policy of collectivization against the institution of family and home life. To undertake the merging of denominational press simply for the sake of achieving a mechanical consolidation would inevitably confuse and bewilder the faithful and devoted constituents of these journals and force upon them a standardized type of religion which could no more satisfy their spiritual needs than a standardized system of education can satisfy the needs of human life.

The whole section of the report dealing with the denominational press seems to me to be characterized by a looseness and superficiality which fails to recognize the real problem which the denominational periodicals are facing in the age of the movies and the radio, the tabloid and Sunday newspapers, and the host of cheap, illustrated magazines which seek to capitalize all the baser human instincts. The problem of Christian unity cannot be solved by simply consolidating the denominations, their colleges, their journals, and their missionary enterprises; it is a problem which requires for its solution much human sympathy and Christian tact and understanding, as well as vision and high ideals, qualities which the Pact of Reconciliation rightfully emphasizes and effectively promotes, but which will be hindered and discouraged by any sort of enterprise which aims chiefly at outward uniformity.

REV. D. D. DUGAN, Princeton, Ky., said: I arise to say that I do agree with what is said in the report of the commission on the United Church of the United States in reference to the denominational press. The statement, "Those journals which survive might well discontinue all emphasis on narrow and exclusive denominational relationships as desirable and worthy," has been challenged. There is no doubt to my mind of the validity of this statement. It is true. We have too many prominent denominational journals that are narrow, and even not Christian in their attitudes. Many of them are menaces to the kingdom of God, a great hindrance to a sincere unity of churches and a drawback to the program of Christ. The sooner our narrow denominational journals go bankrupt the better it will be. What we need is a few real journals of religion with a Christ-like outlook on life and the problems of life.

DR. CHARLES O. RANSFORD, St. Louis, said: "Only one man in a generation understands Plato, yet because that one man understands, Plato lives," so said one of America's great men of letters. The world does not understand Jesus, but because a few men of his day did and published the story of his life, Jesus lives.

The church has always been the pioneer in teaching. By word of mouth and printed page the good tidings of the gospel have gone to the uttermost parts of the earth. The Bible is the first of popular selling books. It is highly probable the church press antedated the city papers in state and nation-wide circulation. Perhaps not so many papers were printed, but the few were more widely circulated and read by more different persons.

We have fallen on evil times. The church press seems about to be supplanted and the world is losing its moral and religious leadership. There was a day when great minds sat in editorial chairs and strong, clear editorials on all great themes were the intellectual pabulum of the masses. The daily news sheet is now the pleasurable titillation of the multitudes. Sports and comics predominate and serious thinking is taboo. If we of the church have reason to complain about empty pews, church deficits and a languishing Zion, may we not find within ourselves some explanation of failure?

There may have been a time when denominational appeals and motives of loyalty sufficed to secure church attendance, gifts for church benevolences and subscriptions for church papers, but those appeals to-day are futile. On our own altars of sectarian bigotry many graces, virtues, and beneficent institutions have been slain. In some of the great denominations any discussion of modernism, fundamentalism, the divinity of Christ, the authenticity of the Scriptures, church union, church administration, prohibition, and good citizenship are not only unwelcome, but a cause for a flare-up by some folk and refusal to subscribe for the church periodicals.

Yet, I boldly ask where should the individual church member get his information on all these subjects, if not in the church press? How can any one be expected to know anything about the eternal verities of God and the truth of Christian living than through discussion? Is ignorance the price of virtue? I affirm the best minds in our churches want the truth. If they cannot have it in the denominational press they will read liberal non-

denominational papers or none at all. Unfortunately the number of those who read no church paper is rapidly increasing.

Far too many church papers are cheap in form and style and subject matter. God help the poor editors, who too often are editors, business managers, press foremen, and a lot else. The limited circulation compels rigid economies. A poor grade of paper and cheap workmanship are apparent in far too many papers. The editor, with many duties, has limited time for study and less for preparation to write and his productions are hastily constructed and ephemeral. A rapid scanning of the news and kindred pages and the church paper has been read and tossed aside.

If the church would have a paper and most church leaders think a justifiable number are needed, church folk must rid themselves of sectarian prejudices and narrowness and rise to large conceptions of kingdom building. World movements for social amelioration, education, evangelism, industrial reconstruction, purity in politics and all moral reforms can come only through insistent agitation and persistent propaganda. In the very nature of the commercialized daily press and periodicals that propaganda may not be expected.

Consider the present situation with reference to prohibition. After a hundred years of agitation for the reform, when the infamous liquor traffic was outlawed, with only a few years of trial, we are confronted with ceaseless propaganda in almost every journal against any regulation whatsoever of the evil. If the church has no organ of publicity to counteract the evil, who will speak for us? Churchmen must be more than religious sec-

tarians and partisan politicians. No evil can live when its hideous corruption is revealed. A liberal aggressive church press was never so much needed. Fair minded churchmen will rejoice in its reestablishment. The venerable Dr. Charles H. Parkhurst, who in the days of his vigorous preaching in New York city fought Tammany to its lair and published his findings in *Our Fight With Tammany*, said, "There is nothing evil men so much fear as denunciation from the Christian pulpit and press; it is as the thunder of God's judgments upon their evil doings."

REV. T. G. BRASHEARS, Brighton, Illinois, said: I desire to speak on the missionary section of the report. Nothing can be said in extenuation, for the confusion arising in the minds of the people in mission fields, from the duplication, overlapping, and even friendly emulation if not jealousy and rivalry which can hardly be avoided when representatives of different boards occupy the same locations. It is conceivable that as work has been prosecuted and expanded heretofore, a few strategic and pivotal points might have been thus occupied such as treaty ports and centers of communication. But as conditions obtain to-day, Paul's great principle of not wishing to build upon another man's foundation or follow his line of work while there remain such vast areas untouched by the heralds of the cross, makes it inexcusable to continue such practice.

For almost a century the Presbyterian church in the U. S. A. has carried on work in northwestern Persia among Nestorians, Moslems, Armenians, and Jews. For perhaps half that time the church missionary society

of the Anglican church has been at work occupying the southern half of the country with headquarters at Isfahan. They also entered the field at Uramia where the Presbyterians had a most successful mission among the Nestorians with large self-sustaining churches, schools, a theological seminary, hospital, and printing plant. The main object of the Anglicans seemed to be to thwart and undo what the others were doing. They wished to hold the Nestorians to their apostolic succession and old traditions, though it meant drunkenness, superstition, and ignorance. What did these things matter so long as they were in the line of the "true church"? Although both these missions spoke the same language, had the same King James translation of the Scriptures, Shakespeare, and democratic form of government at home, there was no Christian religious fellowship between them whatever. The Anglicans only recognized the others in a social way.

It is a matter for profound praise and gratitude to God that in these late years a complete change has taken place and both missions assemble in mutual conference studying the needs of the field and how best to meet them in coöperation and amity. Indeed the bishop of Isfahan has said that he would coöperate with the others even if the archbishop of Canterbury should oppose the movement.

About thirty-five years ago a Swedish mission entered the field and located at Tabriz where the Presbyterians had been for many years. Persia is a large country and it might have been very well if they had gone to a region not worked by others. They were good

evangelical people with the best of motives, but they drew upon the others for their helpers and converts and their different ways of doing things, especially insisting upon one mode of baptism, made it confusing to the Persians and embarrassing to the other missionaries. Our board in New York took the question up with their board in Sweden, who appreciated the true situation and withdrew their missionaries and sent them farther east.

The Seventh Day Adventists wrote me inquiring about the field. I took no notice of their request for the above reasons and for the further objection that as there were already three Sabbaths—Moslem on Friday, Jewish on Saturday, and Christian on Sunday—their coming would only make confusion more confounded.

PROFESSOR W. H. PHANS, St. Louis, said: In 1902 the missionaries of eight different denominations, representing American and British churches, organized a mid-India missionary association for the central provinces of India. This conference continues to meet once a year for the discussion of common missionary problems and the promotion of Christian fellowship. Not all the high hopes that some of us entertained at that time as to coöperative undertakings have been realized, but enough has been achieved to justify fully the organization and continued existence of the association. Let me enumerate the following:

1. The development of a brotherly spirit and a tolerant, encouraging attitude toward one another's beliefs, opinions, and methods of work.

2. A definite understanding about the border lines of the respective fields of each mission.

3. A general agreement about the employment of Indian associates and helpers with reference to standards of character and education, calls and interchanges, marriages, salaries, and so forth.

4. A partly successful attempt to limit duplication of institutional work for special needs, such as homes for the blind, asylums for lepers, and certain types of schools.

5. An annual interdenominational convocation of all Christians living in the area of the association. This Christian mela has increased year by year in attendance and helpfulness.

MR. L. C. HAWORTH, Secretary of the Y. M. C. A., St. Louis, said: This conference properly began its sessions by placing the emphasis upon the necessity for an inward desire for Christian unity. People everywhere must be sensitive to the fact that there are spiritual bonds which may draw them together. The emphasis thus far in this conference has dealt largely with such phases of Christian unity. But progress will be more rapid when there is an outward expression of that inward desire. An atmosphere conducive to Christian unity is generated and a feeling of oneness begins to develop only as we are able to work together, to do things together and to achieve victories by united efforts.

In the realm of finances we may find some of our most important as well as our richest opportunities to advance the cause of Christian unity. Men's interests

and sympathies follow their giving. Financial requirements are basic and are, therefore, common to all groups and enterprises connected with the church. Sacrificial giving,—the only kind of giving which reacts spiritually on the giver himself—provides one of the most natural and potent ways for the development of that inward desire for spiritual unity which of course everyone recognizes as the first essential.

In this complex and competitive age the church is driven by necessity to wiser measures of financing. First, for the reason of economy. The church at many points has been guilty of extravagance. It, too, has ridden to a degree on the crest of the financial wave. It now enters a new era when it must make less money do more work. Secondly, for reasons of efficiency. The church has lacked, and still does lack, common sense and scientific ways of measuring the efficiency and effectiveness of many of its own enterprises. Its leaders in the pulpit and its supporters in the pew are beginning to demand higher standards of efficiency. Needless competition, obvious overlapping and all unnecessary waste must be eliminated if financial support is to continue whole-heartedly. For reasons of solidarity the church still finds itself in a competitive world. It must compete with the world, the flesh, and the devil. It must compete for support with social service and altruistic, idealistic projects, many of which are its own children and all of which, in the last analysis find their origin in the church.

Without a solid front the church will naturally show up badly in comparison with many other local and national enterprises calling for promotion. Denomi-

national efforts to raise money are often weak and sometimes abortive. Goals and objectives are small and often hold out a weak challenge. Consolidations of every sort are to be found in other fields. The church must seek such opportunities of strengthening its own hands.

There are some obvious steps which local churches may take, looking toward church unity, having in mind the realization of the day when we will have one united church. The most important of these are:

First, simultaneous financial efforts. Communities might continue to experiment with the idea of simultaneous campaigns for funds both for current expenses and for capital account. Such efforts could be based upon careful surveys unitedly made and upon principles of comity agreed upon. This might be illustrated by the following imaginary case:

Here is a city with a million population, 400 Protestant churches identified with 13 communions. The survey shows that the value of the church property amounts to \$20,000,000; that the total indebtedness is \$2,000,000; that the annual current expense and benevolent budgets amount to \$2,000,000; that plans of individual churches and denominational boards indicate that within three years \$4,000,000 will be needed and must be raised for building purposes and for the purpose of reducing indebtedness. These items, plus the amount needed for current expenses and benevolences, make a total need for \$10,000,00 in three years. These are impressive figures and are in keeping with the facts and the importance of the church in the community. By conducting simultaneous campaigns for some or all of these objectives, a united front could be put up to the

community, a joint publicity campaign could be undertaken, and the vitality and importance of the church could be enhanced without any unit or denomination sacrificing anything which it considers vital.

Secondly, consolidation would carry us one step further in the uniting of two individual churches of the same or of different denominational backgrounds; also the raising of money for a community church. Herein lies the opportunity to wide and fruitful experimentation looking toward ultimate Christian unity.

Thirdly, mergers in which leadership and resources of denominations of like background, and kindred spirit dealing with the same general constituency and type of people, offer great challenge. Laymen and ministers working together, under the urge of spiritual effectiveness and under the necessity of economy and efficiency, will find great satisfaction in such efforts, stimulating and enhancing the cause of Christian unity in its broader and more significant phases.

DR. IVAN LEE HOLT, St. Louis, said: Instead of having separate budgets in our Protestant churches, I wish to speak on the section of the report dealing with church buildings and debts and the possibilities of combining our budgets in a joint financial campaign by the Protestant churches of our large cities. The community fund makes an appeal to the imagination of the large giver because of the size of its goal. In many of our large churches we have situations like this:

Ten years ago a layman in one of our churches gave a thousand dollars to the church budget and a thousand a year to a group of St. Louis charities. This past year

that same layman gave twelve hundred dollars to the church and ten thousand dollars to the community fund. He has given only two hundred dollars more to the church than he gave ten years ago, but he has given nine thousand dollars more to charities.

Of course, the church is anxious that the kingdom should increase in influence and strength. It has been responsible in a large measure for the growth of charity movements and rejoices in the liberality of its members, but it is quite evident that the benevolences of the church do not make any such appeal. The minister himself may be at fault because he may not have emphasized the benevolences. It occurs to me, however, that one reason for the failure of the liberal giver to subscribe to his church benevolences is that the church is asking for thirty thousand dollars and the community fund for three million.

If the Protestant churches, combining in their budgets, should ask for three million dollars, the layman mentioned above would probably give his church ten thousand dollars! If not that, he would surely increase his contribution of one thousand dollars.

REV. ARTHUR H. ARMSTRONG, St. Louis, said: The suggestion of simultaneous campaigns by the churches of a community to secure funds for capital investment in buildings, equipment or endowment is by no means a theoretical one. We in St. Louis still have freshly in mind such an achievement by the Y.M.C.A. Major efforts of this character involving large sums have been successful in Detroit and other cities. The method has proved practical.

When Booker T. Washington set out to secure the coöperation by southern whites for the education and uplift of his race, he saw clearly that this could not be accomplished by mere conference. If the two races can work together, he said, they will then and only then understand each other and come to mutual sympathy and mutual consideration. This was not a new principle in education, but it was so clearly stated and so well exemplified in the resulting successes that it is said to have attracted fresh attention in educational circles and to have received new consideration in educational programs. Any such project as that of simultaneous financial campaigns have the result of hastening the growth of Christian fellowship.

DR. CHARLES O. RANSFORD, St. Louis, said: A city-wide campaign for financing the respective churches is no more a dream or a fiction of fanciful imagination than a simultaneous city-wide revival of religion. The only difference is the financial campaign takes more wisdom, faith, courage, and planning. The world war period witnessed in every community appeals for financing the government, and the Red Cross and Y.M.C.A. service. That great outburst of devotion was carried over in its enthusiasm in several nationwide denominational financial appeals such as the Centenary, New Era, and Men and Millions movements. Each effort reached the whole of the respective denominations and in many congregations practically every member. Millions of dollars were pledged and for the most part paid. Every such denomination immediately projected its work on world dimensions. Every con-

gregation that shared in the beneficence experienced a spiritual refreshing. Unfortunately the nation, riding on the crest of financial inflation, failed to stabilize securities and the church, sadder still, failed to make permanent the grace of liberality. Now both nation and church are plunged into distress because neither can balance the budgets.

Still more sorrowful, the nation must make provision for its vast army of unemployed through helping funds or direct charities and every community to the very limit is compelled to raise great welfare funds for social relief. While the church that should be the almoner of all grace and every charity is forced to become a suppliant for its own succor. Missions, education, ministerial relief, ministerial support, and all local congregational funds are in depletion or seriously threatened curtailment. No one seems to have foreseen these evil days to provide against contingencies and many "earned wages only to put it in bags with holes." Not money, but, "the love of money is the root of all kinds of evils, which some reaching after have been led astray from the faith and have pierced themselves through with many sorrows." Money used for gospel extension and humanitarian relief is a grace. The dollar may be almighty when dedicated to altruistic service.

The church has a great lesson to learn. We have too commonly presumed bringing the tithe into the store house was to support an institution or program or associated workers. When that was done we sometimes took praise to ourselves as having accomplished the God-appointed task. And heaven help us, we stood at God's altar and prayed with ourselves, "I thank thee, I am not

as the rest of men, extortioners and unjust; I give tithes of all I get."

Just as the Community Welfare, Social Relief and Red Cross appeals are projected in a city-wide campaign and everybody is informed and knows the need and "feels a brother's care," so the church by educational publicity and yet more important by an every member personal appeal and training must be taught the need of giving, better sharing, in every Christian enterprise. The timid preachers, yes, and the preachers threatened by the domineering rich and social autocrats would be made bold should there be a united city-wide appeal for church support and all Christian enterprises.

The next great church revival will emphasize ethical values. But that revival will be delayed in its coming until first the economic adjustments partake of a true altruism, when all men know each other as brothers and friends in a common task of world amelioration, the prelude to world redemption. The need for such an effort is everywhere apparent. Methods of procedure have in many places been exemplified.

REV. R. GEORGE QUIGGIN, St. Louis, said: With all respects to what has been said as to the combined church budget campaign for Protestant churches, I venture to express the opinion that even if such a campaign were entirely successful from a financial point of view, the objects sought are not desirable. Would not these be the wealthy men who are interested in religion, but not particularly religious themselves, control such a combined church budget fund as this? Would they not be the same men who hold

office in the chamber of commerce and who control the funds of the community chest and the citizens relief committee? On what basis would men of this type administer such a church community fund? Would they not necessarily be actuated by motives of utility and economy on the one hand, and of a vague social amelioration on the other hand? Would not all that is vital and distinctive in the Christian message and the rich evangelistic traditions of the Protestant churches be "ironed out" by such a committee of financial efficiency? I fear that the gospel preached under such a system would be very much the same whether delivered from the pulpit of St. John's Methodist Episcopal Church or from the platform of Temple Israel. Such a result would be, in my opinion, wholly undesirable.

Are we not aware of the dangerous feeling of distrust and grumbling that is rising in the community against the present deplorable conditions brought about by the vagaries of big business and the capitalistic system? These feelings of suspicion and indignation are not only outside but within our churches. I find that the common people are increasingly suspicious of super-organization and overhead. If they were to find that the finances of the churches had been pooled in one city-wide, super-church organization they would come to the conclusion that the Christian churches had lost their independence and were entirely under the control of big business. If the working classes are to be saved for the Christian religion we must do nothing that will give them ground for the belief that organized religion is imposed upon them by men of wealth with the object

of drugging them against the iniquities of the capitalistic system. Out in the mission fields of the world the native Christians of Japan, China, and India have for some time wondered if our Christian missions were not the advance guard of American and European industrial enterprises. If the people are to be kept for the Christian religion, then Christian institutions must be maintained and controlled by the common people.

[Other discussions followed covering the major points presented in the report, but we have not been able to get the revised statement of the speakers. The afternoon session closed with the adoption of the Message, which is found on the next page. In the evening the Lord's supper was celebrated at Christ church cathedral. The program of the service is found on another page.—Editor.]

A VOICE

One true strong voice is worth a world of wealth,
Dauntless and without compromise with stealth;

A voice with thought, charity, and kindness,
Unyielding and unbought by men's blindness.

Threats, lost prestige, poverty pile up high—
Mere mirage mountains that brave voices defy.

Prisons—not palaces—make finer humanity,
Martyrdoms—not thrones—have shown reality.

Then write with steel pen—not dogmas nor creeds—
Truth is the living thing that speaks in deeds.

Gamaliel Sizer.

THE MESSAGE OF THE ST. LOUIS CHRISTIAN UNITY CONFERENCE

NO conference on Christian unity has ever been held at a more opportune time. The prevailing temper is favorable to the consideration of the theme that engages us.

It is inevitable that institutions as well as individuals should attempt to solve their religious and spiritual problems on the basis of contemporary sociological patterns. The prevailing thought pattern is that of coöperative effort. In politics, science, and industry there are movements toward unity, and the development of a technique of coöperation among these fields of activity. The conclusion is easily drawn that in order to hold their own and to develop power and influence, institutional and administrative effectiveness, the churches should become coöperative in the interest of their common purposes. The existing financial difficulties within each denomination and within each church constitute an immediate persuasive argument for such a conclusion.

The object of such coöperation, however, must not be conceived to be the increase of the power and influence of the organization as such. The cry for increased efficiency of the church, the extension of its influence, authority, and might, the enlargement of its jurisdiction, rights, and dominion, easily lead to dreams of a powerful glorified ecclesiastical structure, which

does violence to the Spirit of Jesus. Ecclesiastical passion and loyalty are not to be found in his teachings, and may well too easily take the place of passion for and loyalty to his Spirit and the values for which he lived and died.

We should remember that Jesus did not found an external institution. The church of Christ, according to Paul, was not an organization, but a living organism in which the Spirit of Christ resides, giving life to all its members and creating unity among them. The factors about which modern denominations gather,—organizations, forms of worship, theological doctrine—were of little significance to Jesus, who throughout his ministry enthroned a spirit and proclaimed his message of love, hope, and redemption. No movement toward unity which is prompted by a desire for greater ecclesiastical power is true to his Spirit. There must be no ecclesiastical profit motive in our enterprise if we are to be his disciples. There must be the more exalted motive of fulfilling his Spirit and achieving the object of his passion, that the kingdom of God may come and his “will be done on earth as it is in heaven.”

The time in which we live is an imperative summons to us. The world is in confusion. And in no fields is there greater confusion than in the realms of morals and religion. All things once thought eternal verities are now subject to debate and doubt. The theory of “relativity” is being everywhere applied. Expediency seeks the throne once securely occupied by Right and Truth. Old sanctities are disintegrating and disappearing. “Thou shalt not bear false witness” is giving way before the newly-hailed ideal of “lying like a gentleman.”

The once solemn oath taken with uplifted hand is with appalling frequency apparently regarded as little, if anything, more than a mere formality of the court room. Perjury is alarmingly common and on the increase. Crime is organized into an under-world, before which the upper world of law and order is often helpless. The sacred institution of marriage is with increasing frequency becoming but a short-term contract. The spirit of secularism is making deep inroads into Christian faith and practice. There is a "run on the bank" of religion, both organized and unorganized. Many have withdrawn their deposits, and even old stockholders are not free from doubt as to whether the institution is solvent. The cause of Christian missions limps along, uncertain both in aim and appeal. The financial confusion which exists cannot be considered as a thing apart from the moral and religious confusion. As Professor Rufus Jones has said, "There are moral and spiritual grounds involved in the economic and financial confusion as well as purely economic grounds. It is impossible to defy the moral laws of the world and still have a stable economic order and to have business go on as usual. Before the troubles of this world are over," he continues, "we must right wrongs, deal justly and love mercy, and walk humbly before our God."

In this time of confusion, the churches are summoned to abandon everything that makes for further confusion and to engage in every possible coöperative effort to clarify and integrate belief, to build up and fortify religious faith, and to bear united witness to the teachings of Jesus. In this need lies our charter for unity. In the face of this need we must consider the validity of our present divisions.

Our denominational differences have been called the reproach of Protestantism. This is not to do justice to the earnest, conscientious spirit that brought these denominations into being. Each represents a passion for right and truth. They are the outcome of liberty, noble protests against all "acts of uniformity." They sprang up out of sociologically and philosophically conditioned situations and in response to Biblical interpretations that were considered authoritative. Their genesis is not to be traced to foolish eccentricities of strangely-minded or half-souled men, but rather to the enthusiasm and conviction of devoted whole-souled men who broke with tradition and convention in the interest of what they considered vital. Our diversity should not of itself be condemned, for it does not exclude the unity of the spirit. Indeed, the spirit of unity will tolerate and welcome diversity if it does not threaten the lordship of Jesus or contradict his Spirit, which called us to be brethren. But while giving due liberty for variety and due recognition to the spirit which lies historically behind our diversities, we are bound to recognize that when these diversities involve or threaten loss of power and influence for Christianity, they become a reproach. To the degree that emphasis on denomination means an impaired or confused message, impaired spiritual efficiency, an impaired witness, that emphasis constitutes a reproach. To the degree that denominational loyalty rivals loyalty to Christ and to the whole church, it is a reproach. To the degree that it denies brotherhood among believers, "the equality of all Christians before God," it is a grave reproach which should be clearly faced and joyously removed.

It ought not to be too much to hope that our various denominations are sufficiently filled with the Spirit of our common Master, sufficiently committed to the unqualified expression of that Spirit, so that they will deny the ultimate validity of their several temporal structures to the extent, if need be, of sacrificing proud traditions and denying themselves things justly held dear, for the sake of the kingdom of God and of that unity which is the Spirit of Christ and the need of the world.

It is easy and popular to give lip service to the principle of unity. There is no sacrifice in a shipload of it. The time has come for more aggressive, tangible sacrificial expression of our loyalty to that principle to which we so readily agree in theory. Too great a chasm yet exists between the acceptance of the principle and its visible expression in interdenominational life and activity. It is a time when each denomination should more earnestly inquire of itself how the logical and spiritual consummation of this principle may lead to the sacrificial outpouring of its energies into wider fields of coöperative service and brotherly living. Denominations, as well as individuals, must confront themselves with the plain implications of the truth that "he that hateth his life in this world shall keep it unto life eternal."

The relation of our denominations to-day justifies the hope of greater unity. Many things once thought essential are no longer so considered. What denomination to-day is "pure and undefiled"? Each has been contributing the things of its own life to the life of the others. Each is borrowing from the others in organi-

zation and worship. Centralized organizations have borrowed from the procedure of more democratic ones. Democratic organizations have borrowed features from the more highly centralized ones. Liturgical churches are seeking greater freedom in worship, and non-liturgical churches are emphasizing the need for more liturgy, and fostering the appreciation of symbols. Most members, prospective and active, need to be told the distinctive things for which his denomination stands. It is sometimes not an easy task, and it is never a thrilling one, to tell them. Old sesquipedalian names have lost their one-time content. As a matter of practice we are Presbyterians, Methodists, and Baptists. The ease and frequency with which members pass from one communion to another without sense of vital sacrifice indicates how far denominational emphases have become non-essential, and how easily and naturally greater unity can be achieved.

It is not necessary, or desirable, to commit ourselves to any blue-print program of unity. But with a growing discernment of the will of God in the life of the church, we cannot but hopefully anticipate that denominational groups will increasingly recognize the challenge toward greater unity arising from grave modern conditions. Whether it be the problem of denominational schools and colleges, religious journalism, missions, building of churches, raising of church funds, denominational student centers, surveys, theological education, or the rise of the united church in the United States, we should approach the problem in the spirit of being members of the whole church of Christ and members one of another.

In the development of this spirit we recognize the prophetic value of such conferences as this on Christian unity with their atmosphere of Christian fellowship, mutual faith, and united prayer. Difficulties there are before us in this great adventure, but through such fellowship, faith, and prayer, they can be, and will be, overcome and our heart's desire and the prayer of Jesus be fulfilled.

JAY T. STOCKING,
IVAN LEE HOLT,
CARL E. SCHNEIDER,
Committee.

THE DREAM OF LOVE

Everywhere around me are mysteries,
Without, within, I see new worlds.
Dreams, facts, shadows mingle and play
In life's ocean like transparent beryl.

Realities move like sea tides,
To-day I have, to-morrow gone.
But I will lay my dreams in love
That I may sense the fact of new born.

Summer leaves grow as in a mould,
Formed in beauty, always the same.
My life runs beyond the sky line.
I unloose my love to smite life's bane.

Harmony reigns in forest and in sky.
Hate, deception, lust, and murder wild
Finds listening ear and hasty feet
To make blots on my heart dial.

But love shall find the fact of life
And I shall see things as they are.
Courage, decision, myself shall rise,
On my head shall shine the morning star.

—*Gamaliel Sizer.*

COMMUNION SERVICE—CONFERENCE ON CHRISTIAN UNITY

By REV. JAY T. STOCKING, D.D.

Minister of the Pilgrim Congregational Church, St. Louis

THE conference closed with a communion service of unusual significance. Bishops Johnson and Scarlett and Dean Sweet had with great and characteristic cordiality offered Christ church cathedral for this service. It was a most unusual scene when the ministers in Geneva gowns and the bishops and dean of the cathedral in their robes appeared together in the procession led by the cathedral choir and took their places side by side in the sanctuary.

The service was in charge of Rev. Ivan Lee Holt, D.D., of the St. John's Methodist Episcopal church, who with dignity offered the "Prayers of Approach and Intercession." Selections from the Epistle and the Gospel were read respectively by Rev. John W. MacIvor, D.D., of the Second Presbyterian church and Rev. George A. Campbell, D.D., of the Union Avenue Christian church. Rev. S. D. Press, D.D., president of Eden Seminary, led in the recital of the Apostles' creed. Dean Sweet took charge of the offering. The sermon, a spiritual message of depth and beauty, was preached by Bishop Scarlett. Then followed the prayer of confession and the prayer of consecration by Dr. Holt.

After singing "Where Cross the Crowded Ways of Life," the bread and wine were distributed by Rev. Jay

T. Stocking, D.D., and Dr. MacIvor. Twenty-four men representing many churches and directed by Mr. L. C. Haworth, secretary of the Y.M.C.A., advanced in two lines to the communion rail, received the elements from the officiating ministers, and distributed them to the congregation. Among laymen officiating there were those who had never before seen the communion administered in this way. The beautiful silver service of the Second Presbyterian church was used. Dr. Stocking and Dr. MacIvor served the ministers of the church and the choir.

Following the distribution of the bread, "Just As I Am Without One Plea" was sung, and following the passing of the cup, "When I Survey the Wondrous Cross."

The closing prayer was offered by Bishop Johnson who pronounced the benediction. This final prayer for peace was not a formality, but was a real benediction, falling as it did from the lips of one whose fraternal catholic spirit had expressed itself in the invitation to the conference and in his ready and hearty participation in the service.

The occasion was exceedingly impressive as an unusual experience in Christian unity. All denominational walls were disregarded, bishops and clergy vying with ministers of various denominations in courtesy. All were brothers moved by one spirit of mutual faith and trust, and of common devotion to Jesus Christ.

The bishops have been criticized, as they knew they would be, by some members of their communion who feel that the altar has been defiled. But with great breadth, they consider this a small price to pay if by

offering the cathedral for this service and by participating in it they could advance the cause of Christian oneness. Their fraternal action has not been lost upon the churches of this city whose ministers and whose rites they so completely and generously recognized. The influence of such a spirit extends far beyond the bounds of this city and cannot but be of great moment in advancing the cause of Christian brotherhood among the denominations. It is an adventure in Christian living which gives new meaning to the phrase "the spirit of St. Louis."

In Bishops Johnson and Scarlett and in Dean Sweet, we find prophets of the day, which they are gloriously advancing, when members of our different denominations will give such an affirmative answer as is not now being given to the question of our common Lord: "Know ye not that one is your Master, even Christ, and all ye are brethren?"

With this spirit prevailing, our historic denominational loyalties will not endanger our gospel or our fellowship by their devisiveness, but will serve only to enrich the common life of the united church of Christ.

A RECORD

Every flame is a spark from the distant sun,
Every blossom is a beauty drop from a star;
But faith is an echo of something done,
And love writes down the record of what we are.

—*Hugo Glinka.*

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

Anglo-Catholics Contend for the Churches to Stay Apart When Celebrating the Lord's Supper

The Christian Unity League is up to its tricks again. This organization seems to have an inordinate desire to hold celebrations of the holy communion in Anglican churches, in direct defiance of the canon law of the church. Last time the prompt action of the bishop of New York headed it off. This year the celebration was held, May the 4th, in Christ church cathedral, St. Louis.

The celebrant, we understand, was a Methodist minister, assisted by clergymen of various denominations, including the bishop and the bishop coadjutor of the diocese, as well as the dean of the cathedral.

The rector and vestry of at least one parish in St. Louis had the courage to protest against this service, and we honor them for it. Trinity church, with 156 communicants, is a comparatively small parish, but Fr. Coxe and his vestry did the right thing in speaking out boldly in defense of the catholic character of the church, and calling upon the bishop not to sanction an act that would tend to obscure that character.

The church is not going to collapse because of this action, which is wholly contrary to the spirit of the church's laws, though it may be technically legal, since the service was not performed in a "congregation" of this church. There have been irregularities in every age of the church, and probably there always will be. The church has survived them in the past; she will survive them now and in the future.

But what amazes us and causes us sorrow is that Christian men should be so misguided as to think they

can build such a sacred thing as Christian unity, for which we constantly hope and pray, upon a foundation of evasion of the law and order of the church, of trampling upon principles that she holds most dear, and of defiance of her constituted authority. Such steps lead not to unity but to anarchy.

We submit that such action is the exact opposite of what the League declares to be its own policy: "to abandon everything that makes for further confusion." That is just what such a service does. We therefore call upon the Christian Unity League to live up to its own standards in future by abandoning a service that is based upon a defiance of law and a blurring of issues, thereby causing distress and confusion to many loyal Christians.

[From *The Living Church*, Milwaukee, Wis.]

Protestant Episcopalians Think Differently From Anglo-Catholics

In reference to the Christian Unity Conference recently held in St. Louis, *The Living Church* says: "The Christian Unity League is up to its tricks again. This organization seems to have an inordinate desire to hold celebrations of the holy communion in Anglican churches, in direct defiance of the canon law of the church." Later, the same editorial refers to the action as "wholly contrary to the spirit of the church's laws, *though it may be technically legal*" (italics ours). "Direct defiance of canon law," yet possibly "technically legal"! Do our readers share with us the lurking suspicion that here is a slight contradiction? Admitting the possible legality, the question turns on "the spirit of the church's laws"—and we submit that there is, and always has been, wide difference of opinion on the interpretation of that spirit. We read further: "Father Coxe and his vestry did the right thing in speaking out

boldly in defense of the catholic character of the church and calling upon the bishop not to sanction an act that would tend to obscure that character." Again, there are many of us who interpret the catholic character of the church as fostering precisely the sort of act that was committed. If our Anglo-Catholic friends are to insist on the letter of the law, we wish that they would be as ardent in defending the law in their own practices as they are when, in their opinion, liberal churchmen offend against the letter of that law. We could readily cite a long list of constant violations, but refrain, since they are well enough known to our readers. On the whole, we are of the opinion that liberal churchmen are much less partisan in such matters than our Anglo-Catholics.

[From *The Churchman*, New York.]

Anglo-Catholics Do Not Regard a Protestant Celebration of the Lord's Supper as a Communion at All!

A RESOLUTION

Whereas, it has come to our attention that the bishop and the bishop coadjutor of the diocese of Missouri recently invited an organization called "The Christian Unity League" [sic] to hold a service, entitled "The Service of the Holy Communion," in Christ church cathedral, which was not the order for holy communion set forth in the *Book of Common Prayer*; and

Whereas, at that service a prayer of consecration identical with that of the church of England was said by a minister not ordained by a bishop of apostolic succession; and

Whereas, the bishop of Missouri pronounced the blessing at that service, and the bishop coadjutor preached; and both bishops received the so-called communion;

Now, therefore, we, the alumni of Nashotah House in convocation assembled at Nashotah, Wisconsin, on May 18, 1932, hereby solemnly protest that the bishops, by assisting at such a service, and more especially by receiving thereat bread and wine as and for the sacrament of holy communion, either thereby repudiated the teaching of this church that the holy communion may only be validly consecrated by a priest having Episcopal ordination; or, by full participation in a service simulating the holy communion, but which *they* did not regard as such, were guilty of sacrilege;

And we, furthermore, direct that this protest be sent to the presiding bishop of the Protestant Episcopal church in the United States of America and to the bishop and bishop coadjutor of the diocese of Missouri; and the copies of the same be sent to the church papers.

HAROLD M. KEYES,
*Secretary of the Alumni Association
of Nashotah House.*

[From *The Churchman*, New York.]

Anglo-Catholics Grow in Opposition to Protestant Episcopalians and Other Protestants Celebrating the Lord's Supper Together—Blasphemous!

Our friendly contemporary, *The Churchman*, feels that it has caught us in a "slight inconsistency." The case in point is the celebration of the holy communion in the St. Louis cathedral by a Methodist minister, assisted by two bishops of the Episcopal church and other clergymen, under the auspices of the Christian Unity League. We had referred to the act as "direct defiance of the canon law of the church," though admitting that so far as canon 23 is concerned it might be "technically legal."

We think we can clear up the apparent "slight inconsistency" for the benefit of our friends in New York. Canon 23 is entitled "Of persons not ministers of this church officiating in any congregation thereof." The diocesan officials in St. Louis managed to evade the letter of this canon (though not, we think, its spirit and intent) by lending the cathedral building to the Christian Unity League, so that the service took place before a congregation of the League, not of "this church," and so was exempt from the provisions of canon 23. The subterfuge is a fairly obvious one.

Were the question simply one of a Methodist minister officiating at a Methodist communion service in an Anglican cathedral, with the permission of the bishop and, apparently, the chapter, we should have had nothing to say. But what is one to think of two bishops and a dean who, in spite of a fundamental doctrinal position clearly stated in the preface to the ordinal and implied throughout the Prayer Book, participate themselves in what the church definitely teaches is not a valid eucharist, but which purports to be one?

It is a fundamental principle of the whole catholic church that only a priest may validly celebrate the holy communion. The Anglican church did not change, so far as this doctrine is concerned, at the Reformation. In fact she expressly affirmed her intention not to change it, inserting the following words in the preface to the ordinal, where they remain to this day:

"No man shall be . . . suffered to execute any of the said functions (i.e., those pertaining to the orders of bishop, priest, and deacon) except he be called, tried, examined, and admitted according to the form hereafter following, or hath had episcopal consecration or ordination."

The function of a priest in celebrating the holy communion is not a mere matter of discipline, such as is involved in a canon, but is one of fundamental doctrine, an essential part of the character of the church.

Hence the use of the strong word "suffer" instead of the weaker "permit" in the formularies of the church. The authorities of the church are not merely called upon not to permit a man not episcopally ordained to perform the functions of a priest, the cardinal one of which is the celebration of the holy communion, but are specifically enjoined to forbid—not to *suffer*—such action.

By participating in this service, not as laymen but officially as bishops of the church, Drs. Johnson and Scarlett not only "suffered" but definitely encouraged and approved a man who was not a priest (as clearly defined by the church) to perform the most sacred ritual act which the church reserves for priests alone. If they accept the doctrines of the church (as we assume they do, or they could not honestly continue to act as bishop and bishop coadjutor of one of her dioceses), participation in such a proceeding seems to us to be little short of blasphemous. We can think of no other ritual act that would have constituted so complete a violation and denial, not of the canons, but of the fundamental doctrine of the church.

The Churchman concludes its editorial rebuke to us: "On the whole, we are of the opinion that liberal churchmen are much less partisan in such matters than are Anglo-Catholics." "Partisan"? If by that word is meant "loyal to the basic doctrines of the church," we are of the same opinion.

[From *The Living Church*, Milwaukee, Wis.]

Advances in the Pennsylvania Council of Churches

1. The attendance at the annual meeting included representatives of 18 denominations with a communicant membership of 1,472,968. The preceding year there were present representatives of 13 denominations with a communicant membership of 1,241,880, which is a marked gain.

2. The state convention had an attendance from 22 denominations with a communicant membership of 2,000,890. This is the first time in the history of the state council when the attendance reached a constituency of 2,000,000.

3. Two new denominations were received as members during the last federation year, the African Methodist Episcopal church and the Reformed Episcopal church. Others may join the state council in the next few months.

4. Last spring the third biennial conference on church unity was held with 20 denominations represented and a communicant membership of 1,750,000. This conference is one of the few state gatherings of its kind which has been meeting regularly through the years and has had an unusual influence in shaping the thought and leadership of the denominations.

5. Last fall a state peace conference was organized under the initiative of the Pennsylvania Council of Churches. Thirty-seven organizations interested in various phases of world peace sent delegates. This conference has made a deep impression not only in Pennsylvania but also in other states.

6. The commission on comity and missions had its annual meeting in the spring and was unusually well attended. Several new and significant developments claimed the attention of the commission. Among them were a number of requests for help in solving problems in over-churched communities, an earnest plea from a representative of Pennsylvania State College for assistance in improving the spirit of coöperation in rural sections so that there may be better economic conditions, the Everett Larger Rural Parish and an address on "An Interdenominational Program for the Rural Church."

7. The comity work continues to make real progress. Several additional counties have been surveyed and denominational leaders are manifesting a fine Christian

spirit in their willingness to confer with one another in outlining and developing programs for more adequate churching. Several meetings of such leaders have been very successful and have had far reaching influence.

8. The development of comity has advanced so that there are few sections of the state where denominations think of starting new work without a thorough preparatory investigation and the consent of the denominations represented by local churches. Further, the combining of churches is no longer confined to a few but has extended practically to all the more prominent denominations which are saving thousands of dollars each year in overhead and mission funds and are also reporting larger contributions and more accessions to their membership.

9. The past year has shown a greater emphasis on the teaching function of the church. This is an encouraging sign. Leadership training schools and daily vacation bible-schools have been increasing in number and many of these are organized on an interdenominational and community-wide basis.

10. The committee on inter-agency coöperation, which was appointed to coördinate the work of the Pennsylvania Council of Churches, the Pennsylvania State Sabbath School Association and other agencies in the sphere of religious education, together with denominational representatives, met in the winter. This new committee promises to be most useful in correcting overlapping and overlooking and in making the vital work of religious education more effective.

11. Regional meetings of the Pennsylvania conference on social welfare have been held in Altoona, Oil City, and Pittsburgh. The state Council of Churches has coöperated and has had charge of round tables when these subjects were discussed—"The Local Church and Social Work," "How Can the Coöperation of the Church and Social Welfare Agencies be Made More

Effective?" The results of these meetings have been helpful in awakening the church still more to its responsibilities and possibilities in social service.

12. The annual meeting of the commission on social service, with a number of representatives of the state welfare department, state-wide welfare agencies and other leaders in social work, took place in the spring and had as its subject, "Spiritual Resources for a Period of Fundamental Readjustment." The attendance established a new record and the interest was marked. The spiritual emphasis was particularly evident. These meetings have been of real value in bringing the church and social welfare agencies closer together and coördinating their work.

13. In these days of unemployment the church has been responding in giving of self and substance. Because the spirit of coöperation has been cultivated, the denominations are better able to meet the unusual demands for help physically, mentally, and spiritually. It would be interesting and inspiring, if we had space to tell of the many ways in which the church is seeking to meet the emergency.

14. One of the most significant features of the co-operative church movement has been the rapidly growing number of women's interdenominational organizations. At the state convention in the winter, almost one hundred women were present at a luncheon conference to discuss the problems and methods of these organizations. They came from twenty-five different places and their reports were filled with many helpful suggestions and were enthusiastically received.

15. For the first time the Pennsylvania Council of Churches coöperated last summer with the assembly at Collegeville, Pa. Addresses were made on "Looking In on Our Churches," "Looking Out for Our Churches," by the director of the state survey and on "An Achievement in Coöperation" and "The Future of Protestant-

ism in Pennsylvania," by the executive secretary. This summer a similar plan will be followed for the first week in August, when the five-point program of the Pennsylvania Council of Churches will be considered; comity and missions, religious education, social service, international relations with evangelism as the prevailing motive. Ample time will be given for discussion. Such assemblies are becoming important factors in the cultivation of the coöperative spirit among the churches and the furthering of their programs of united effort.

16. The primary work of the church is evangelism. At the annual meeting of the commission on evangelism, plans were made for the still larger development of this important part of the work. Word, received from different sections of the state, seems to indicate a deeper concern for spiritual things, with a more wide-spread desire among the denominations to work together in locating through regular and systematic community surveys and thus reaching the unsaved and lapsed church members in cities and smaller communities.

17. The theme of the state convention was "The Kingdom First" and this has become the watchword for the present year. The text was, "But seek ye first the kingdom of God and his righteousness and all these things (temporal and spiritual) shall be added unto you." There is nothing which we need more to remember than that the unusual crisis we are facing is not simply economic. It is fundamentally and vitally moral and spiritual. The church must learn the lesson and the world, as well, to place first things first. If the kingdom is given its rightful place and Christ is acknowledged as Savior, Lord and King, then and then only will the kingdom come with the blessings which mankind so much needs, of "righteousness, peace and joy in the Holy Spirit." Further, it is written, "Except a man be born again, he cannot see the kingdom of God." Before there can be permanent social reconstruction, there

must be personal regeneration. It is only better men and women who can make better communities, a better nation and a better world.

[From Rev. William L. Mudge, Executive Secretary of the Pennsylvania Council of Churches, Harrisburg, Pa.]

Approach of Liberal Christians Toward Unity

We are all familiar with the movements toward church unity whose chief purpose is an amalgamation or at least a coöperation of the denominations which now exist, with as complete loyalty as possible to all their traditional customs and beliefs. There has recently come to us information concerning the International Association for the Promotion of Liberal Christianity and Religious Freedom, which is to hold a congress at St. Gall, Switzerland, in August. The purpose of this association is: "(a) To open and maintain communication with free Christian groups in all lands who are striving to unite religion and liberty, and to increase fellowship and coöperation among them. (b) To bring into closer union the historic liberal churches, the liberal elements in all churches, and isolated congregations and workers for religious freedom. (c) To cultivate friendly relations with other free religious groups throughout the world."

At next summer's conference there will be lectures and discussions on "Nationalism and Religion," "Christianity and the World Religions," and "The Art of Worship." A liberal Mohammedan will be invited to speak on the second topic, and the conference on worship will be followed by a service conducted by the patriarch of the Czecho-Slovakian national church. An international hymn book is now in preparation for this conference.

[From *The Churchman*, New York.]

LETTERS TO THE EDITOR

Rabbi Isserman's Article Calls Forth Approval from a Christian Minister

Editor The Christian Union Quarterly,

SIR: After reading Rabbi Ferdinand M. Isserman's article "Can the Synagogue Claim Jesus?" in the April number of *The Christian Union Quarterly*, I am moved to tell you without one bit of reluctance and in no perfunctory way how much I enjoyed the point of view he expressed. The religion of Jesus is not alien to Judaism in the best sense of the word to-day. But to-day is nearly 2,000 years after Jesus lived and taught.

I am afraid Rabbi Isserman has failed to state the difference between the practice of Judaism of Jesus's day and the idealistic approach which he gave in his article. The practice of Christian theology is often as alien to the idealistic approach of Jesus as the narrowest practice of Judaism of 2,000 years ago was to the religion of Jesus. Christian theology is in about the same rut to-day as Judaism was in the time of Jesus.

I believe too, that Rabbi Isserman has under-estimated the importance of the progress and revolution which is taking place in the ranks of Christian followers. The religion about Jesus and the Jesus of Christian theology is as alien to thousands in the Christian religion to-day as it is to Rabbi Isserman. Between the Jews who hold the point of view expressed in Rabbi Isserman's article and a host of Christians to-day there is no big difference in point of view.

I get a splendid spiced mental palladium out of the fact that Jews of unprejudiced minds and Christians of unprejudiced minds who set out to think a bit in open freedom soon find themselves on the same highway for the most part.

The Jews of Rabbi Isserman's point of view have a real message for many Christian people and it is much like the message which Jesus offered Judaism many years ago.

HILARY T. BOWEN.

Joppa, Md.

To Practice the Ideals by Which Jesus Lived Will Bring Jews and Catholics and Protestants Into More Effective Coöperation

Editor The Christian Union Quarterly,

SIR: Here was a message and a situation which arrest attention. The external circumstances which seemed to call forth this scholarly sermon were surely notable, although they ought not to be exceptional. A Baptist congregation gave place to a Jewish congregation in the Baptist church, while they went across the street to unite in a service with a Methodist church, in order to avoid possible interference with the Jewish worship. Well does the rabbi say: "Surely the very occurrence of these events is a hopeful harbinger for the future . . . as through the processes of education men form those newer habits which will make their moral conduct in keeping with their religious professions."

The sermon itself breathes an irenic spirit which I am glad to believe fairly represents the progressive leadership among Jewish congregations in America. I have personally experienced fellowship with rabbis, in several cities, which fortifies this belief.

The subject matter of the sermon kindles one's imagination and hope by the scholarly and considerate treatment given to the historic Jesus. Perhaps it claims too much for the strictly Jewish influences upon the life of Jesus and too little for the original prophetic genius which we Christians believe was the Spirit of God within him. One cannot evade, however, the rabbi's challenging note to our trinitarian polytheism. After all just how much do men know about the character and essence of the Godhead?

It seems altogether possible that continued efforts to understand Jesus and to practice the ideals by which he lived will bring Jew and Gentile, Protestant and Catholic into more effective coöperation for the world's betterment without losing anything which is essential to Life, here or hereafter.

F. W. BURNHAM.

*Seventh St. Christian Church,
Richmond, Va.*

Jews and Christians Have Much in Common

Editor The Christian Union Quarterly,

SIR: I read and re-read Rabbi Isserman's amazing sermon on "Can the Synagogue Claim Jesus?" as printed in *The Christian*

Union Quarterly, April, 1932. For years I had anticipated such a message but didn't look for it from an active rabbi. I was not only elated at the boldness and definiteness of the message, but at the thought it could be delivered in a Jewish synagogue on the anniversary of the crucifixion of Jesus, without disastrous consequences to the preacher. A leading rabbi of Baltimore told me he had read three chapters from the New Testament daily for thirty-five years. These things are but straws in the wind, and we hail the ushering in of the new day when Jews and Christians will realize what they have in common.

PAUL E. HOLDCRAFT.

Emmanuel United Brethren Church
Hagerstown, Md.

With this number *The Christian Union Quarterly* is reduced to \$1.00 a year and 25 cents a copy. This is an opportunity for our subscribers to get another subscriber. Will you try it?

BOOK REVIEWS

THE X Y Z OF COMMUNISM. By Ethan T. Colton. New York: The Macmillan Company; 423 pages; price \$3.50.

In any study of Russia one is impressed with three facts. The first is that it appears that an economic Mohammed had arisen in Lenin. The second is for world revolution on Communist principles. It approaches Christianity's dream of world conquest, only the Communist program exceeds Christianity in presenting a driving unity and intensity of zeal. The third is the sacred book of Communism known as *The A B C of Communism*, which contains the objectives, principles, and formulas of this militant creed for world-wide instruction.

The X Y Z of Communism by Mr. Colton is an unprejudiced study of the mind and methods of Communism as observed in outstanding events and results of thirteen years of the Soviet experiment. The data has been gathered from the official press organs of the Communist party and the Soviet government and its developments. In controversial questions the Communist version of their philosophy has been cited along with cartoons from the Russian press. Mr. Colton having lived in Russia for long periods speaks with first hand knowledge of this strangest experiment in government that the world has ever known.

There are ten chapters and each chapter has a text taken from *The A B C of Communism*. In the discussion of class war the conflict is between the bourgeoisie and the proletariat with the conquest by the latter and the establishment of a Communist order of labor. In the dictatorship of the proletariat it is claimed that the opposition will be so embittered it will be necessary that the workers' authority, the proletarian rule, shall take the form of a dictatorship. The Russian subjects of the Communist dictatorship may be placed at 150,000,000. In production and distribution private ownership is replaced by social ownership. In dictating to labor the most trusted members are appointed to fill all the posts. In communizing agriculture, land, sheep, horses, and cattle are at the disposal of society and the grain is handed over in an organized manner. In creating Communist mentality Communists seek for the creation of a new ideology, of new modes of thought, of a new

outlook on the world. In Communism and religion they are regarded as incompatible both theoretically and practically and religion must give way to Communism, "the very roots must be completely extracted."

The permanent establishment of Communism is dependent upon the induction of the youthful generation into the steady determination against capitalism and the limitless hatred of the bourgeoisie. In their thought of the Red empire their dream is the creation of one world-wide Socialist republic, federative leagues having proven incompetent to a world-wide economic system. World revolution will be the result of the Communist revolution, oppressed nationalities in particular now being trained in that world-wide propaganda. Such are the plans and purposes of the Soviet republic. Nothing like it has ever been launched before. The basic contribution of this experiment to economic science is the balance between production and consumption. Both are expanding factors, recognizing better living conditions and shorter hours for the consuming public and expanding industry with increasing capitalization for larger production. This is a book to study. The experiment is a challenge worthy of consideration.

WHAT CAN STUDENTS BELIEVE? Edited by Elmore M. McKee.
New York: Ray Long and Richard R. Smith; pages 156; price \$1.60.

This collection of sermons by some of the men most successful in winning the attention of modern college students is both stimulating and revealing. It is enough to enumerate a few of the contributors to be assured of the value of the book. President Angell of Yale, Rheinold Niebuhr, Harry Emerson Fosdick, President Henry Sloane Coffin of Union Theological Seminary, Russell Wicks of Princeton and others combine to assure the highest type of student appeal.

But the themes are as interesting as the men. One marvels that the subjects could be so theological and yet win a hearing among modern students. The secret lies in the manner in which they are treated. Consider such topics as, "To God Through Christ," "The Unknown God," "Unity through Religion," and "The Common Root of Joy and Pain." Yet each sermon is built upon experience and carries the scientific approach toward it. A

common philosophy runs through them all. Religion is an attitude toward life and all its interpretations grow out of the personal use of the media of our physical and social experiences. This volume should help every minister in so far as he is dealing with young life.

FINIS IDLEMAN.

THE CAUSES OF WAR. Economic, Industrial, Racial, Religious, Scientific, and Political. By Sir Arthur Salter, Sir J. Arthur Thompson, G. A. Johnston, Alfred Zimmern, C. F. Andrews, Frederick J. Libby, Henry A. Atkinson, Wickham Steed, and others. Edited by Arthur Porritt. London: Macmillan and Company; 235 pages; price 7/6.

One of the most profound problems that the world faces to-day is the abolition of war and as Mr. Steed says, "the creation of a loftier and more dynamic type of civilization." The League of Nations, the World Court, the Briand-Kellogg Peace Pact, conferences of all kinds on this subject are helps, but the problem is far deeper than these. This book discusses "The Economic Causes of War," "Industrial and Labor Influences," "Racial Influences," "Religion as a Cause of War," "The Hindu-Muslim Situation in India," "Science and War," "The Cultural Causes of War," "The Press and World Peace," "Political Causes of War," "National Monopolies of Raw Material," "Tariffs," "Migration," and "Economic Occasions of Conflict in the Far East." But these discussions are not enough. There has got to be a moral awakening out of which shall come spiritual vision. In the study of this volume there may be found the possibility of organizing study groups. This subject can not be solved by merely advocating the abolition of war, as this book shows. It is the building of a new society that is the need of these times. This book is a challenge to build that society upon such peace principles as shall exclude war. It is an opportunity for Christians everywhere to study the causes of war and to seek converts to an idealism that is essential to a better society than we now have. The churches are so accustomed to war principles and have blessed war so fervently through the centuries that it is going to be difficult for the church as a body to do effective work in this field. It must begin with Christians in all the churches who may be joined by Jews and those of other religions in such study as shall establish convictions for the new civilization upon which we have

entered. Mr. Porritt has done a fine piece of work in giving to us such a book which will be valuable to any one who desires to make a study of this problem. It is a real contribution.

THAT REMINDS ME. One Thousand New Humorous Anecdotes Collected from Many Sources and Arranged Topically. By J. Gilchrist Lawson, Compiler of *The World's Best Humorous Anecdotes*, etc. New York: Ray Long & Richard R. Smith, Inc.; 241 pages; price \$2.00.

These anecdotes have been selected from hundreds of periodicals of the American and foreign press. They are arranged under two hundred separate topics and are not only of value to public speakers who may be looking for a good humorous story, but also for those who enjoy such stories in the quiet of an evening's reading. They will add laughter to a conversation. An interesting feature of the book is that most of the stories are from religious periodicals.

WHAT WE LIVE BY. Classroom Prayers of Edward Increase Bosworth, the late Dean of Oberlin Graduate School of Theology. New York: Association Press; 60 pages; price \$1.50.

These brief prayers reveal a reality and insight and awaken a desire to pray. Dr. Bosworth went from his study to his classroom. He always opened his classes with a brief prayer. These were taken down verbatim by his students. This collection was made by Gertrude Robert Pugh and they will be prized highly by every one who reads them.

YOUTH AND CREATIVE LIVING. A Creative Guide-book for Youth and Leaders of Youth in the Field of Character Growth. By Cynthia Pearl Maus, Author of *Youth and the Church*, etc. New York: Ray Long & Richard R. Smith, Inc.; 167 pages; price \$1.25.

Miss Maus is one of the foremost workers in the field of guiding youth to a higher idealism. She has spoken and written with remarkable insight. Her books and addresses and articles in religious journals have given her a place of real appreciation among those who are working for the higher development of our young men

and young women. The book is divided into two parts—Part I. "Understanding One's Self," and Part II. "Developing One's Self." The first part discusses personality in the physical self, in creative thinking, in social urge, and in spiritual awareness; the second part discusses development of self-control, search for truth, accepting responsibility, radiating good cheer, practicing humility, and living and helping to live. It is full of good things.

WORD PICTURES IN THE NEW TESTAMENT. By Archibald Thomas Robertson, D.D., LL.D., Litt.D., Professor in the Southern Baptist Theological Seminary, Louisville, Ky. Volume V—the Fourth Gospel and the Epistle to the Hebrews. New York: Ray Long & Richard R. Smith, Inc.; 451 pages; price \$3.50.

Two of the most difficult books of the New Testament for study and interpretation are the gospel of John and the epistle to the Hebrews. Dr. Robertson has made these two books the study and interpretation of his fifth volume in his *Word Pictures in the New Testament*. It is well that two such difficult books are combined in one volume. He maintains that the author of the fourth Gospel is the Apostle John and, with Luther, he guesses Apollos as the author of the epistle to the Hebrews. It is an illuminating volume, practical and painstaking. It gives understanding, opens the way to new shades of meaning, and deepens interest, not only in these two books, but in New Testament study. It is vivid in style and strong in utterance. It is a fine commentary, conservative and scholarly.

THE HORROR OF IT. Camera Records of War's Gruesome Glories. With Forewords by Carrie Chapman Catt and Harry Emerson Fosdick. Arranged by Frederick A. Barber. New York: Brewer, Warren & Putnam; 111 pages; price \$1.50.

This book is a collection of pictures of the World War, soldiers marching with flags flying and martial music, then putrified bodies covered with flies, great numbers of the dead soldiers lying amid dead horses in putrefaction, soldiers executed by hanging, by shooting, and by asphyxiation, a starved population at home, piles of bodies of famine victims, pictures of some of the soldiers who have come back without arms, without legs, and others insane, and a

figure in black standing amid the graves. Anybody who looks at these pictures—just a book of pictures and titles under them—will be ashamed that he ever was in such a business as a soldier and every Christian doubly ashamed that he is represented in this business by chaplains who go to their task as sacredly as though God sent them there. Get this book and you will never want to have anything to do with war.

A BOOK ABOUT THE ENGLISH BIBLE. By Joseph H. Penniman, Ph.D., LL.D., Prevost and Professor of English Literature in the University of Pennsylvania, Philadelphia: University of Pennsylvania Press; 444 pages; price \$2.00.

This book grew out of a series of lectures delivered to the students in the University of Pennsylvania. It deals with the sources, contents, and literary background of the Bible. The titles of the chapters are "The Sources of the English Bible," "The Background of the Old Testament," "The Background of the New Testament," "Poetic Forms in the Bible," "The Uses and Sources of Imagery and Allusion in the Bible" and many other subjects equally as interesting, in all twenty-one chapters. There are six chapters on the versions of the Bible, such as "The English Bible in Manuscript," "The Printed English Bible, 1525-1539," "The English Version, 1539-1582," "The English Versions, 1582-1611," "The English Versions, 1611-1881," "Modern Versions, 1881-1917." It is heartening to know that the students in the study of English literature in a great university have such illuminating instruction relative to the greatest book in the world, which too frequently professors in English fail to recognize in their study of poetry and ancient literature.

COMMUNION WITH GOD. Prayers of Reality for Chapel, Pastoral, and Private Use. Compiled by Elmore McNeill McKee, Rector of Trinity Episcopal Church, Buffalo, N. Y., with an Introduction by Ernest Fremont Tittle, Minister of the First Methodist Episcopal Church, Evanston, Ill. New York: Ray Long & Richard R. Smith, Inc.; 198 pages; price \$1.75.

These prayers are from various sources. They are for general use, but particularly for chapel services in colleges and universities. Mr. McKee was until recently chaplain at Yale University. Because of

his contribution in leading public worship, repeated requests came to him that the material which he had so wisely used be put into book form. The arrangement of the book is, first, opening sentences or call to worship, followed by fixed elements as the Lord's Prayer and prayers for the opening of worship, the general confession, the general thanksgiving, etc.; secondly, a wide collection of collects assembled from many sources; thirdly, a collection of prayers, which Mr. McKee composed and used in the Yale services. It is a very helpful book.

EMERGENT EVOLUTION AND THE INCARNATION. By William Concord Woods, Ph.D., Head of Biology Department, Kent School, Kent, Conn.; Morehouse Publishing Co.; 109 pages; price \$1.00.

This little book is the expansion of two lectures by a professor of biology, who is also the rector of St. Andrew's church in Kent, Connecticut. It makes the second volume in the Washington cathedral series. It is published by the College of Preachers, Washington, D. C. Dr. Woods affirms that revelation is above reason, but not contrary to it; that the function of revelation is to enlighten us where reason alone would fail, not to relieve us of the duty of intellectual search. In his position for the Catholic-minded he maintains that the virgin birth and the physical resurrection of Jesus are not incompatible with biology, dualism between reason and revelation being the cornerstone of this position. He presents the scientific objection to his thesis and maintains his belief in a synthesis between the Christian religion and evolutionary science when the latter is interpreted in the light of the purposive explanation which the former supplies. It is an interesting study in attempting to bring the traditional teachings of Christianity into the world of present day thinking.

THE CHURCH IN THE MODERN WORLD. By G. Stanly Russell. New York: Ray Long & Richard R. Smith, Inc.; 179 pages; price \$2.00.

In the face of much criticism against the church in these days, Dr. Russell, minister Deer Park united church, Toronto, sets forth the mission of the church in nine chapters, discussing its ideals, the place of Jesus, the social order, attitude toward war, race relations,

doctrine, the Bible, and worship. It is a wholesome study and this book will be helpful to the minister who is facing his problem seriously.

MARRIAGE. *Ideals and Realization.* Compiled from the writings of Emanuel Swedenborg. By William F. Wunsch. New York: The New-Church Press; 155 pages, price \$1.00.

The presentation of the views of Emanuel Swedenborg on marriage will prove of interest to those who are giving study to this subject. His heavenly ideals include the survival after death of the love of sex and conjugal love and he projects into marriage relations a sense of spiritual understanding that may not have much place in these days of matrimonial affairs, but its principles are holy and helpful. There is a large place for the spiritual in the mysterious relations of marriage—the relationship to be the most lasting and increasingly beautiful in life.

SON OF THUNDER. *A Study of the Life and Work of John of Bethesda, Fisher of Men.* By Dean J. P. D. Llwyd. New York: Ray Long & Richard R. Smith, Inc.; 170 pages; price \$1.50.

John the beloved disciple has always had a large place in Christian thinking, but this book does a service that is unique. Multitudes have written lives of Jesus; this is a life of John. It is beautifully written, emphasizing his close intimacy with Jesus, his grasp upon the work of Jesus, his deep convictions, covering the field from his boyhood to his meeting of Paul and then from the opening of the great adventure to the twentieth century message. Dean Llwyd gives him the place of the interpreter of truth "in the age of the radio, the New Psychology, the Great Achievement and the Great Disenchantment." It is a delightful volume which the dean of Nova Scotia has produced.

TWENTY-ONE. By Erdman Harris. New York: Ray Long & Richard R. Smith, Inc.; 207 pages; price \$1.50.

Twenty-one years opens the door into a new world. This book stands in that doorway. It is full of common sense put up in a fascinating style. Those of any age may read this book with profit. The ten chapters deal with choosing a job, amusements, getting

along with others, sex, the kind of girl to marry, spending money, and the philosophy of life. It is just the kind of book to put in the hands of a youth before he becomes twenty-one.

THE WET PARADE. By Upton Sinclair. Published by the author, Station A, Pasadena, California; 431 pages; price \$2.50.

In these days of such diversity of opinion on the enforcement of the eighteenth amendment, this is a novel of the first quality, dealing with the liquor traffic so vigorously that one is left thinking after reading it that there is but one thing to do and that is to stand immovable for prohibition. It is a great story by an author who has nearly fifty books having his name in their title pages. This book must take its place not only with the best material for prohibition enforcement, but among the best novels of our day.

THE MINISTER'S WEEK-DAY CHALLENGE. By Edwin H. Byington, D.D., Professor of Homiletics and Liturgics in Gordon College of Theology and Missions, Boston. New York: Ray Long & Richard R. Smith, Inc.; 229 pages; price \$2.00.

Every minister knows that he is called upon to render a greater variety of service than any other man in the world. This book is a challenge to spiritualize the ministerial service through six days in the week as well as on Sunday. There are twenty chapters and ministers will read them eagerly because the days are bringing an overtaxing condition into the minister's life. But this book calls upon him to thank God for the challenge and exercise a discerning, sacrificial, and dependent spirit and he will discover new power in his varied fields of service.

COMING TO TERMS WITH THE UNIVERSE. A Study in the Philosophy of Religion for the Semi-sophisticated. By Edwin McNeill Poteat, Jr. New York: Association Press; 85 pages; price \$1.00.

There are so many people who do not appear to know what they believe or in what direction they are going that it is refreshing to read this little book which deals with the physical universe, the moral universe, and the spiritual universe. The treatment is frank and scholarly. It will be a helpful book to put in the hands of the thoughtful who are uncertain in their thinking.

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THE CHRISTIAN UNION QUARTERLY

OCTOBER



1932

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THE CHRISTIAN UNION QUARTERLY, Inc.

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A Statement

THIS journal is the organ of no party other than those, growing up in all parties, who are interested in the Unity of the Church of Christ. Its pages are free to all indications of Christian Unity and Ventures of Faith. It maintains that, whether so accepted or not, all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Savior—are parts of the Church of Christ and the recognition of their Equality before God is the paramount issue of modern times.

Such a journal must, necessarily, be unofficial in its attempt to be an Interpreter of the mind of the churches and in furnishing a Forum for better understanding and cordial appreciation between the divided, and sometimes far isolated, communions of Christendom. It, thereby, seeks to contribute something to clear the way to the Altar of Reconciliation.

It does not hold itself responsible for the individual opinions of its contributors, except in a very general way as to their character and general attitude; but it invites to its pages such contributions of thought as will, on one hand, help in the removal of misunderstandings, and, on the other, create an atmosphere where our differences may be frankly faced and freely discussed in Christian Fellowship.

All contributors are allowed the same freedom in the expression of their thoughts, as the Editor exercises for himself. He does not anticipate that others will always approve his thoughts, any more than he presumes to assume responsibility for the thoughts of others; but every writer is responsible for what appears above his own name. We are to be free to think and equally free to let think, until, in corporate thinking and corporate praying, we find the Road to Brotherhood.

Consequently, this journal is not only not the organ of any party in Christendom; but, likewise, it is not the exponent of any theory of Christian Unity. It follows the reality in personal experience of spiritual growth in Christ—growing up in Him and toward other Christians as we find the Truth, which shall free us from suspicion, prejudice, pride, and unlove. Then we shall be able to interpret Christ in those terms which He expressed in His own words,—“By this shall all men know that ye are my disciples, if ye have Love one to another.”

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THE CHRISTIAN UNION QUARTERLY

Ten Hills, Baltimore, Md., U.S.A.

CONTRIBUTED ARTICLES:—THE CHRISTIAN UNION QUARTERLY is open to contributions from all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all other Christians who accept Jesus as Lord and Saviour. It is entirely immaterial whether these contributions agree or disagree with the Editor's position, or the position of any contributor. We are seeking to bring together those who differ, for unless we frankly face our differences, and think them through, we shall never agree. THE CHRISTIAN UNION QUARTERLY welcomes to its Forum all Ministers of Reconciliation.

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THE CHRISTIAN UNION QUARTERLY

OCTOBER, 1932

AT THE EDITOR'S DESK

FRANKNESS is an essential factor in Christian unity approaches. To believe one thing and act another is confusing. When a denomination that practices immersion affirms its belief that a denomination that practices some other form of baptism is Christian and yet refuses to admit persons of that denomination into its membership because they have not been immersed, it is confusing. When a denomination of a special priesthood affirms that it believes that a denomination that does not have a special priesthood is Christian and yet refuses to share equally with them in celebration of the Lord's supper, it is confusing. The whole denominational system is shot through with hypocrisy.

Our beginning place is to be truthful else we shall never find the truth. The world is too intelligent and too free from theological tyranny to be satisfied in making moves toward unity as though it were a game of checkers. Immersion appears to have been the ancient mode of baptism on the testimony of the Eastern Orthodox church and several Protestant churches; other modes of baptism have been used by the Roman Catholic church and the majority of Protestant churches. These are deeply rooted convictions and we need not think of attempting to uproot them. Our problem is how to adjust them. Do forms hold a primary place? Is it not in the constitution of life that forms change?

Is it a fact that the practice of one or the other of these forms of baptism has made people better Christians?

The same is true regarding the ministry. If scholarship can be trusted in this field there appears to have been an evolution from the congregational into the presbyterian and then into the episcopal. The Roman Catholic church, the Eastern Orthodox churches, and the Anglican, including the Protestant Episcopal, hold to the order of a threefold ministry, beginning with the apostles and proceeding from them by an unbroken chain in the laying on of hands. The majority of these hold that without this there is no ministry at all, whereas most of the Protestant churches hold to a ministry created by the churches. These are as deeply rooted convictions as those regarding baptism. It would be folly to think of uprooting them. But the old method was to attempt it; the new method is to find adjustment. When a brother says, "There is no adjustment unless you accept my position," that brother must be treated with patience, but one must go on thinking as though that brother had not spoken. Does a form of church government hold a primary place? Did it in the mind of Jesus? Is apostolic succession a myth or a fact? That there were changes in church government in primitive Christianity raises the question as to the possibility of changes again. Is it a fact that the practice of one or the other of these forms of church government has made people better Christians?

Christian unity calls for a new approach to all these questions. There can be different forms of baptism and people can still be Christians; there can be different polities in church government and people can still be Christians. Facts prove this. Then let forms of baptism

and politics in government be secondary factors, which they properly are according to the mind of Jesus, and let us find that which makes for spirituality in the making of better Christians than we now have.

For our Roman Catholic brethren to say that the Anglican clergy, including Protestant Episcopalians, are laymen because they have not been properly ordained falls by the side of our Anglican brethren, including some Protestant Episcopalians, who say that Protestant ministers are laymen, not ministers at all, because they have not been ordained as they think they should be. We do not question the scholarship of any of these brethren; it is a question of the time in which they are thinking. Some of them are thinking, indeed most of them are thinking, in the time of the Protestant Reformation; the remainder are thinking from the period of the Protestant Reformation up to a hundred years ago, but no one of them is thinking in the time in which we are now living. They have pursued the easy method. It is always easy to rethink another's thoughts; these times demand that we find new thought paths. A divided church is wrong. It is possible for this generation to correct the wrong, but it can only be done by experimentation on the fruits of our practices for a brotherhood that is genuine.

To project forms and politics as primary factors is to depart from the path of Jesus. Unity must come by fidelity to the Spirit of Jesus. He is first forever. Then our differences will be adjusted in an atmosphere where brethren look with appreciation upon brethren. There are no differences that cannot be adjusted in the atmosphere of the suffering Jesus, but there will never be unity by compromises and schemes. Every approach to

unity must be open and free, leaving no mark of suspicion on any approach we make. Because one group is more numerous than another or because one group has a higher social position than another are factors of no consequence at all. We are looking neither for numbers nor position: we are looking for truth and it is our right to possess it if we follow in the way of Jesus, who said, "One is your teacher and you are all brethren."

IF all the churches that practice immersion could get together into one group and all the churches that practice episcopacy could get together into another group, it might help toward lessening friction between the various bodies in these groups. The humorous observation is that neither particular forms of baptism nor particular brands of episcopacy seem to have sanctifying qualities in producing harmony among these brethren. Our attention was called some time ago to a Disciple minister who joined the Southern Baptist church and he was re-immersed because of some defect in the Disciple immersion. Perhaps the Disciple did not have the water deep enough or he may have stood on the right side of the man who immersed him when he should have stood on the left side,—something, but it was invalid according to Southern Baptist traditions. That did not interest us as much as the result of the re-immersion on the man. We took pains to inquire as to whether the quality of his preaching had improved. That was the real test. The reply that came to us said, "No; he has not improved in preaching. It is about as poor as it always was, if anything not so good as when he was younger." A Disciple layman joined the Seventh

Day Adventist church and he was re-immersed. We have been making inquiries as to the improvement in his Christian life, but the answers are evasive. The main question is, Do these forms put Christian life on a higher plane?

According to the daily press, a week or so before Easter, the archbishop of Canterbury proposed to visit Jerusalem on J. P. Morgan's yacht. As soon as the pope learned of this he made representation to the British government, not prohibiting the visit (of course that would have been going too far), but pointing out that the visit of his grace might be interpreted in Palestine as an Anglican bid for part possession of the holy sepulchre, now guarded by the Roman Catholics and two other religions. The press dispatch further stated that if his grace should visit the sepulchre, it would be necessary to receive him with full honors, thus creating a precedent. Some years ago the archbishop planned to visit Jerusalem, but similar objections were made by his holiness. This is the press dispatch.

This is an amazing story to be on the front page of the American daily papers. Is there any possibility of associating it with the religion of Jesus? The pope is a good man, he is a learned man—a man for whom we have great respect. What influence is it that can make a good and learned man take such a position? To many of us it would have been an opportunity for a step toward reconciling the two estranged episcopates. It would have been a fine gesture for the pope to have gone to Jerusalem and he and the archbishop to have embraced each other at the sepulchre of Jesus! This is what has got to come. Religion is to take the place of medieval ecclesiasticism if Christianity is to survive with any

kinship to the religion of Jesus. But does a certain type of theology change men from their natural fineness into sectarian attitudes? What a mess this is! What a scandal!

But this is not going to be so always. The time is coming, slowly coming now, when Christians will lift their emphasis from forms and ceremonies and put it on real life—life with Christ in God; then the test will be where Jesus put it and not on all these post-apostolic accumulations that have buried Jesus in a tomb from which he is having more difficulty to attain unto his resurrection than he had in Arimathea. But he will arise. There is no need of any Christian losing his temper and contracting his vision. Let us be penitential in our attitudes, penitent for all who are slaves to a theology that breeds unbrotherliness. There are multitudes of Christians to-day, free and unafraid, Christians who are thinking and acting toward brotherhood in the name of Jesus. "Rejoice in the Lord always; again I will say, Rejoice."

ONE of the most notable events during the year in Christian unity was the union of the three Methodist churches in Great Britain—the Wesleyans with 868,795 members, the Primitive Methodists with 222,978, and the United Methodists with 181,054, making a denomination of 1,272,827. There have been no doctrinal differences between these bodies other than each has claimed to be more purely Methodist than the other. Strong personalities have continued the rivalries until they have now come to the place of substituting unity for rivalry. It is a wise move and will be a lesson to the Methodists all over the world, and, like the Presbyterian union in Scotland, a reminder to all Christendom that

we are moving away from division toward unity. There are 23,119 local church organizations in this Methodist union with more than 50,000 lay preachers. September the 20th marked the day of the union. Scotland, Canada, and England have gone forward in Christian unity to the joy of all who are thinking toward a united Christendom, with Canada remaining as the most significant of the three. We would be glad to hear that the Methodists, or Presbyterians, or Baptists in the United States were following the way of the Methodists of Great Britain by uniting their now widely separated families. This is the logical method of approach and is, by far, the most hopeful.

JUDGES of our courts are as much a problem in our struggle for freedom as are our brethren of the pulpit. Some decisions from the courts are as narrow and bigoted as some of the pronouncements from the pulpit. Perhaps these men on the bench and these men in the pulpit are so temperamentally narrow and bigoted that they are not to be held blameworthy—just born so and cannot help it; nevertheless, both are contributing to the losing of respect for courts and pulpits. An instance of this was at the June commencement of the University of Pittsburgh when Gen. Douglas MacArthur, chief of army staff, made the address. It was perfectly natural that a group of students, if they are doing any thinking at all, would protest against a program in this day with Gen. MacArthur as the chief speaker at a university commencement. Because a university is backward in its thinking is no reason that all the students of that university are backward in their thinking. Three students,

associated with the Y. M. C. A., one a Negro, met in a Y hut to prepare a protest. The university permitted them to be arrested and the court fined each \$5.00 for disorderly conduct. Last month Judge M. A. Musmanno reversed the decision and rebuked the university, saying, "College students are not intended to be empty tanks into which knowledge is poured. Without free speech you cannot have free thinking." Here is a man with the mind and courage that is worth more to Pittsburgh than its great university. Men of this type are upholding the dignity and justice of the courts; those of the opposite type are as much a hindrance to the purposes of courts as our brethren of the pulpit of the same type are a hindrance to the purposes of religion. There are some fair judges as there are some fair brethren of the pulpit. These are undoubtedly on the increase. Let us be patient with those of the opposite type for they are passing away.

BOWLING Green is an attractive Virginia village of 432 people located about forty miles north of Richmond. It has two Baptist churches, one Southern Methodist, one Disciple, one Episcopal mission, and a Pentecostal church. About half of its population is colored so it has two colored Baptist churches. Some years ago the white Baptist church had a quarrel which is the explanation for their two churches. Perhaps the colored Baptists followed their white brethren and they likewise had a quarrel and therefore two churches. The Baptist divisions are ethical and the other divisions are theological. In the village is a devout sister of one of the named churches whose devotion is so pronounced that she regards it as a sin to enter any other church

building than her own and on the occasion of a funeral she will go up to the door when it is in some other church building and remain there until the service is over and then follow in the procession to the grave. Two miles from Bowling Green is a Presbyterian church and one mile further is a Roman Catholic church in a Hungarian settlement, closed now because in the Al. Smith presidential campaign of 1928 the feeling against Roman Catholics was so severe that he feared for the safety of his life and fled, not having returned since. Not a very wholesome condition of religious affairs there! Perhaps it would be just as difficult to reconcile the two white Baptist churches until all those who took part are dead as it would be to reconcile all the other churches of the village, but all these have their appointed services, sometimes great meeting days, and appear to be unconcerned about a condition that means the dying of religion in the community. This can be duplicated in 20,000 instances throughout the nation and it likewise appears to awaken no concern among the people who are involved.

AN inquiry came to us some time ago, "Why do Christians have to be urged to unite? Have they not the sense to know that divided up into several hundred groups working against each other is a losing game?" That is the question from the man on the street and it is a sensible question, but he would have great difficulty in getting it through the minds of some of our most highly educated theologians because they are educated away from the moral principle of unity. But there are multitudes in the pulpit and in the pew who are thinking with the man on the street. The patience of

God is as marvelous as his love. He waits for us like a faithful parent waits for his tottering, ignorant child. The day of growth is upon us. The young men are seeing visions and the old men are dreaming dreams. The attitudes that we have maintained toward each other have got to be abandoned—the attitudes of denominationalism. Some of our brethren do not like to be classified as belonging to a denomination. How hard it is to write into the common sense of our present day religion that every one of these divisions is a denomination! It has always been interesting that this is done by the governmental census, but when we get into the atmosphere of many of our denominations our superiority complex lifts us up with such pride that our governmental census is classified as “secular” and our own classification is “sacred.” If it were not reiterated so often a false interpretation of this character could not possibly pass current in respectability, but it is put on stilts and starts off walking. Some day it will fall and a happy day it will be. Then the question from the man on the street will have force.

EVERY now and then there is war talk; then fear. This is the time for Christians to show whether they know Jesus Christ or not. Christianity is a religion of personality. Are we going to keep out of the sight of the Cross forever? It is difficult to think away from fear. The Catholics of France are afraid of the Catholics of Germany and vice versa; likewise, the Protestants of Germany are afraid of the Protestants of France and vice versa; or, perhaps, religion is so wrapped up in maintaining its sectarian attitudes that it does not

function in such human relations as international friendship. Nationalism has got to give way to internationalism among the nations. Sectarianism among the churches has got to give way to universal brotherhood. What an opportunity for the churches to get away from the empty husks of sectarianism by helping to build a brotherhood after the way of Jesus! Perhaps there is fear that some of the sectarian traditions might suffer or the uncertainty as to whether it would bring strength to the denominations are factors—both of secondary consideration, however,—but there is need of Christians making adventures in these times toward something like that which Jesus made on the cross.

Disarmament is a complicated problem, but Christians have an opportunity here for the abolition of war as they have not had for centuries. Fear has got to be removed. This cannot be done by saying that it must be done. It can only be done by building up confidence. It takes time and courage. Confidence in each other casts out fear. We have got to go across the border line of nationalism and reach out the hands of love. We have got to forget the past. We are living now—not fifteen years ago—living with an eager look into the future. What are we going to put into the coming years?

THE suffering of Gandhi for reconciliation among his people is the most remarkable event of these days. While his act of suffering, which might have meant death, was an appeal to Britain, it was primarily to the Indians. Eight years ago he fasted twenty-one days and brought coöperation between the Hindus and Moslems. In this instance it was in behalf of the "untouchables."

It is to the discredit of Britain that Prime Minister MacDonald appears to have taken advantage of this condition and only a fast unto death brought about an adjustment that ought to have been done without the suffering of the Mahatma. The communal award would have meant a permanent enslavement especially to the "untouchables." In seeking to unite India Gandhi takes upon himself a sacrificial fast and, at the same time, saying to his friends not to fast with him. He wanted to suffer alone. The eyes of the world were upon that prison cell as the most remarkable person of our times entered upon the use of a power to which the world is a stranger. Can love change people? Here is an instance where a whole nation appears to have united, brought together because Gandhi loved every Indian, loved them for their right to freedom.

A new chapter in political affairs is being written. It will be difficult for the so-called Christian nations to understand that love is power. We have gone on the assumption, since the days of Constantine, that hate is power and have supported all wars, however dishonorable they were. Here is a little brown man who says that he is not a Christian, but he has taken the Christian principle, lifting it above Christian practice, and putting it into such practice himself as to astonish the world. If Britain were wise, wiser than in the days preceding the American Revolutionary war, Britain would grant larger liberties to India. The explanation of the independence of the United States was the mediocrity of the British Parliament. We might have remained a British dependency and served just as well as an independent nation. It will be a great pity if the weakness of the British Parliament permits India to be the entering wedge for

the dissolution of the British empire. Strong armies may force India into submission for a time, but it is the policy of weaklings. Gandhi holds the power of international friendship. Britain will be wise if she makes Gandhi her friend. To do this she must reverse some of her policies, but Britain is a great nation and it is hoped that her greatness will enable her to abandon old-time policies for the finer policy of love. Can a political government do it? The churches have not been able to do it. And the evidence of it is our divided Christendom.

THERE are still too many who think the only way to bring the kingdom of God is by denominational activity. That is not the way. It must come by co-operation of all Christians. Until we learn that, there will be little progress made toward a united Christendom. While there are more Christians to-day thinking in terms of unity than ever before there are not even enough to bring to pass a united Protestantism. Every moral advance must become the conviction of the people. The uniting of the British Methodists is an outstanding instance of all the people believing in the movement. We need unity societies in our local churches somewhat after the order of local missionary societies. There might be great advance if a dozen conferences on Christian unity could be held this year throughout the United States. It is strange that these times of depression have not caused people to turn seriously to consider the importance of abandoning denominational rivalry for Christian coöperation and unity. This is something that people need to talk about.

P. A.

THE UNITY MOVEMENT ON THE CONTINENT

By PROFESSOR ADOLPH KELLER, D. D.

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THE movement toward Christian unity is represented on the continent in three main forms.

The first is the union of a number of churches on a national basis. In a relatively very short time quite a number of these national churches in France, Switzerland, Germany, Czecho-Slovakia, Poland, and Austria have found their unity in a national federation of churches. The unity thus reached is not one of a common creed, but a unity which has its deepest roots in a common Protestant heritage of religious faith and life, or in a unity of common practical interests, or of administration. These national federations of churches have done much in ten years to awaken a common Protestant consciousness all over the continent.

A second form of unity has been reached by various international movements tending to combine the Christian forces for practical purposes. Mission work had the lead; youth work followed. The distress which, after the war, menaced many of the continental churches led us together into a coöperative movement for mutual aid, which has done much for awakening a feeling of mutual responsibility and helpful solidarity. A work of sympathy and practical help has thus been

done in all the churches on the continent, which knew very little of each other before the war. The great suffering has thus certainly deepened religious spiritual life and has at the same time furthered the movement for coöperation and unity. It is also one of the strongest exponents of coöperation between the American and European churches. All church federations of the world have their official representatives on its international committee. The tasks which are before this coöperative movement are still growing with the fact that the need has again become as great as in the terrible winter of 1923 and that the movement is more and more confronted with constructive tasks, such as a common leadership program, an exchange of students, preachers and social workers, the building up of religious welfare work in churches which hitherto had done very little in that field, and in a common handling of tremendous problems, which the Christian east of Europe presents to continental Protestantism.

Besides these movements for collaboration in the field of practical work of special purposes, we must also mention the international association known as "Inner Mission," which means the whole complex of Christian welfare work, press service, and evangelization. This kind of work is more or less independent of the official churches and is done in free organization which, however, especially in this time of need, are understanding more and more that they are doing the work of the church with her and in her name and have not to build up a kind of an independent church of practical work besides the official church, which has to preach the word of God. This kind of practical work is passing through

a serious crisis since the break down of the central committee of the largest of these organizations in Germany. The movement is under the leadership of Dr. Füllkrug in Berlin.

An international coöperative movement is also represented in an organization for the defense of Protestantism. Although there exist friendly contacts between the Roman Catholic church and the Protestant churches especially on questions of social work and in defense against religious bolshevism, nevertheless one cannot speak of a real peace or even a coöperation between the Protestant churches and the church of Rome. Their missionary spirit is out for conquest; that of Rome even sometimes for political power or for the predominant influence in the school, for which purpose a great number of concordats have been concluded with various states. The movement for the defense of Protestantism has been founded as a bulwark against such tendencies. It is presided over by Professor Slotemaker de Bruine, a former Dutch minister of state, and is publishing a monthly magazine.

The two universal movements for Christian unity, that for "Life and Work," which was started at Stockholm, and that for "Faith and Order," which was the aim of the Lausanne conference, have found a strong echo on the continent. We may even go so far as to say that the continent has given the stronger support to the Stockholm movement, especially Germany, Switzerland, and Sweden. Great Britain had its Copeck movement, aiming at church coöperation in the field of industrial, economic, and political problems, while the American churches have their Federal Council. The

continental churches found in "Life and Work" for the first time a movement trying to apply in a joint effort of the Christian churches the Christian principles to the modern industrial and economic problems.

The World Alliance for promoting friendship through the churches was the first international movement which tried to form national committees for world peace, and to bring them together into a unity of action. The tendency is more and more to make these national committees the official representatives of the churches for peace work, and such official representatives have now been secured in most cases.

The European Central Office for inter-church aid was the first movement for coöperation represented by the official Protestant church bodies. The central agency for the whole movement is Geneva and Professor J. Eugene Choisy is its president.

The Stockholm movement has awakened considerably more interest on the continent than in Great Britain and America. A large number of Continental churches have special ecumenical commissions and maintain a permanent contact with the central agency of this movement, the International Christian Social Institute in Geneva, where at least Germany, France, Sweden, and Switzerland have permanent collaborators. The present obstacles in the way of this movement are a new nationalism, confessionalism, and partly also the theology of Karl Barth and his friends, the so-called dialectical theology.

There is no doubt that we are confronted also on the continent with a new wave of nationalism, which is strongly opposed to all kind of internationalism. Even

the Christian internationalism is easily confounded with a shallow and insincere internationalism under whose cover national aims are dissembled, such as is sometimes a reproach to the League of Nations. When the German branch of the World Alliance met last year in Hamburg a certain number of theological professors, like Althaus and Hirsch, protested against the participation of the German churches in such an international movement as long as Germany was not cleared from the unjust reproach of being solely guilty of the World War. This nationalism gets strong support from church circles and from pastors and theological students in Germany, who are expecting from an international Christian movement an act of international Christian justice toward a nation which is morally suffering under the verdict of the world. I have the impression that nationalism is not any weaker in French Protestantism. One of the largest Protestant parishes in France, in Nîmes, refused for instance to participate in a meeting arranged by the secretary of this international movement. These international movements for peace or social coöperation have, therefore, to show great patience.

The second obstacle in the way of the unity movement is the confessional spirit. We observe the strengthening of this confessional spirit in the Reformed churches quite as much as in the Lutheran, although Lutheranism and the Reformed churches on the continent. Nevertheless, there exist numerous ties between Lutheranism and the Reformed churches on the continent. The need is common; the tasks are more or less common; the enemy is common; and there is also a

common spiritual heritage consisting mostly in the appreciation of the Bible as the whole source of Christian life, in a spiritual interpretation of grace, in the universal sacerdotaly and the spirit of liberty of conscience which inspires all churches of the Reformation.

The oneness of this heritage became visible at the conference of Lausanne and later in Marburg in 1929 and at the anniversary of the disputation between Luther and Zwingli in 1529. The German Church Federation invited Lutheran and Reformed churches to attend a meeting to celebrate the 400th anniversary of the confession of Augsburg in 1530. In spite of the fact that this confession showed great reserve toward the Reformed faith, a large number of Reformed representatives attended this meeting. One of their speakers expressed publicly that Luther is considered as one of the church fathers also of the Reformed church, but that in spite of the existing differences there exists enough spiritual unity between Lutheranism and the Reformed church to awaken a common Protestant consciousness and to assure a unity of action where it is necessary.

In eastern Europe one may find touching signs of such spiritual unity. In the Protestant church of Galicia in Poland it happened—also in the church of Hessen—that the congregations consisting of Lutherans and Reformed were able to take the holy communion together in the same service. The minister presented the emblems, the Lutheran wafer and the Reformed bread, to the congregation. The Lutheran kneels down to receive the wafer from the hand of the minister, while the Reformed members take the Reformed bread from

the plate with their own hands. This is generally more easily possible where the Reformed element predominates, but it is considered as a betrayal of a historic attitude by many conservative Lutherans.

When the council of the Presbyterian Alliance, including more than forty million Presbyterian and Reformed people, met in Boston, they sent fraternal greetings to the Lutheran world convention, meeting simultaneously on the continent. They were cordially received and fraternally answered. When the eastern section of the Presbyterian Alliance met last year in southern France, they invited a Lutheran, Dr. Schreiber from Berlin, to explain to them the character and life of Lutheranism.

As the union problem of continental Protestantism means union and comprehension between Lutherans and Reformed, these examples of a beginning of a mutual understanding are not to be underestimated. Nevertheless, there are still now many Lutherans of a modern type, such as Elert or the old Finnish Archbishop Johansson, who died recently, who would continue to draw a clear line between certain attitudes of the two confessions.

A third obstacle to the movement toward unity comes from certain representatives of the dialectical theology of Karl Barth and his friends. This opposition emphasizes for the church the necessity to preach the pure word of God before building up all kinds of other activities, and interprets the Stockholm movement, and especially the American social gospel, as a human attempt to do what God alone can do, as the "kiss of Judas" by which the movement betrays the gospel for

a cultural program. It is useless to say that this misinterpretation has nothing to do with the real and constitutive question of the Stockholm movement: "What is the will of God in the present time?" In a little book which I published in German, *Der Weg der dialektischen Theologie durch die kirchliche Welt*, reviewed in the April number of *The Christian Union Quarterly* by Dr. S. V. McCasland of Goucher College, Baltimore, the writer of this article tries to show not only the influence of this theology on the various types of the churches, but also the necessity of the two movements coming together, that a comprehensive theology must be developed before a normative theology can function, that the necessity to discover the will of God for the present time is a common aim which needs union or coöperation of all disciples of Christ, whose sole care is to discover and to do his will.

The new conference on "Life and Work," which will take place in London in 1935, has to take into consideration very seriously this opposition coming from the new wave of nationalism, confessionalism, and the dialectical theology. The original inspiration of Stockholm is certainly alive and has an influence which is, perhaps, hitherto more atmospheric than concrete and practical. But the new conference can certainly not be a simple repetition of that of Stockholm. The old inspiration must face the new problems of the present generation, such as the question how the churches have to deal with the present world crisis or the problem of the foundation of Christian ethics. The writer of these lines proposed also that the structure of the new conference should not only be horizontal, namely, based on

the national churches, but also vertical, which means that the great confessional world families such as the Presbyterian Alliance, the Lutheran World Convention, the Anglican and others should have its place beside free organization such as the youth movements and others. One of the most important items should be a better theological foundation of the practical work. There exists a wide feeling especially concerning collaboration between the American and the European churches that this foundation is lacking. The first enthusiastic step has been made toward each other with much hand shakings and hasty work, but not sufficient study has been given to the theological and psychological studies of the character and life of the various churches before they enter into a closer coöperation. We need a comprehensive theology for doing this. It means a theology which tries to understand before it is delivering its judgment on the truth and life found in other churches.

The European section of the Stockholm movement, although not meeting regularly, is coöperating fully with the organizations of the World Alliance and the European Central Office, as one of the aspects of a growing mutual understanding, and a movement toward union not in the sense of an administrative organization, but toward a unity of interests and tasks, a unity of the feeling that continental Protestantism will live or die together, especially in the tremendous struggle which it has to face now with a growing and aggressive anti-christian bolshevistic propaganda.

The movement for "Faith and Order" has justified its existence and has in various countries awakened not

less interest than the Stockholm movement, although its pace will be slower and it needs more patience. One movement is complementing the other.

Continental Protestantism had a strong and decisive influence on the work of the Lausanne conference. It understands that the period of individualism is passed and that a new era began wherein the individualistic and Protestant churches have to find out what the church universal means for them and how they will get nearer to it.

ADOLPH KELLER.

A QUESTION

On the wide margin of a careless day
You wrote a casual line and went away.

I ponder now the tomes of many years,
The heavy pages of old hopes and fears,

The solemn musings, riddles, and mistakes,
But on no page a purport clear awakes.

What is the answer to this mystery,
This line or two that holds a memory?

Perhaps life's final meaning is the phrase
We scribble on the margins of our days!

—*Arthur Wallace Peach.*

WHAT CAN WE UNITE?

By REV. RICHARD K. MORTON, S. T. M.

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THE New Testament gives us a volcanic Gospel brought forth in volcanic times in a volcanic land, as Dr. James H. Snowden has pointed out.¹ This Gospel is a Gospel for a crisis, a human emergency. Christianity began, then, by drawing people who were frightened and distressed into a unity in the midst of which a new spirit dwelt. Separatism has been something thrust upon Christianity—not something inherent within its genius. It is something which occurs to one preoccupied with mechanisms and subordinate things, not with the Spirit of the Master.

The world is now in a crisis. The church faces a crisis also. Something must be done. What can be done? Dr. John E. Calfee, in his fine book of talks for young people,² suggests that the difference between Jesus and us is that we are always seeing the "giants in the land," and are thus afraid to go forth boldly to possess it. Voices are crying for union everywhere, however, and in rather surprising quarters. A divided church has failed to save and failed to serve. Competitive sects have cancelled their efforts and defeated their main purposes.

Everywhere even churchmen have looked for guidance except to Jesus. Selfish, divisive churchmen are in a dilemma. Their proud personal way to run the church

1. In an editorial in *The Presbyterian Banner*.

2. *What Next?* (Revell)

has broken down and men are in peril. The urgency of the hour is great. Men are in need of "contacting God." They can no longer be roadside picnickers on the highway to eternal life. The church can no longer fatten with material things, while men starve for spiritual things. A divided church is imperfectly spiritual; a divided church is imperfectly social; a divided church is imperfectly Christian. No church has a healthy life which suffers from hardening of the spiritual arteries. No church fulfills its mission which is primarily concerned about its own prestige and prosperity. This is no day for lazy, indolent, short-sighted laymen to embrace fondly the outworn conservative notions which have become endeared to them. This is also no time for the clergy to be merely brilliant or to be merely a competent supervisor of church plants.

The weaknesses of the church are, on the whole, interdenominational; the task of reunion is interdenominational. The growing spirit within the churches demands new coöperation; the sharp crisis in the world impels it. Men go to many of our churches as they would to a museum. They go thus, not to see the "mummy" in the pulpit, nor to behold the cold, rigid exhibits sparsely distributed among the pews—but they go into an expensive edifice to behold something which is not closely associated with them. When we go to a museum, we often get merely a fleeting inspiration—and come out with little more. We have admired something—but know it can never be ours. But the church ought to be like a neighbor's house in which together we find the Master and come out walking arm in arm.

We have not worshipped ourselves into sectarianism—we have talked ourselves into it. Because we have

differed on men's interpretations we have chosen to go separate ways to the same truths. One of the greatest triumphs of the early church was that of uniting Jew and Gentile in Christian circles. This age of ours is challenged to bring about a union of similar magnitude.

So often our Christianity has been concerned with building fences and marking boundaries and attaching labels. From the human standpoint, too, it has been going through a kind of glacial period, ice-bound, stiffly remote from the hearts of the most needy classes of men. From our safe vantage points in the churches we have many times been content to watch Jesus, as it were, rather than to follow him.

A more fully coöperating and united church would help to remedy these situations. Such a church's field of service ought to be wherever anything can grow; wherever something needs to be cleared up or cleaned up; where any human being needs help; where anything needs to be rooted out or destroyed; where any hard or neglected work should be done for the welfare of man; and where man is making his struggle for more truth and light.

Such a church furthermore would be open at the top to God's heaven. Its large, wide-open door would beckon to the world; its steps could be ascended by the feeble and the faltering. Its walls would be a strong bulwark for those who need sanctuary and those who would pray. Its windows would look out with a benediction upon the world and let the light come in. It would have light and warmth within. It would rest upon a solid foundation. It would have genuinely converted, genuinely enthusiastic Christians in it. This is the sort of church we need to-day.

Dr. Rufus M. Jones has a suggestive word, in this connection, which I am taking from his latest book.³ "Christianity's power to survive in this present world and to be a religion of life," he writes, "depends upon the capacity of its prophets and guides to understand the conditions, the needs and the spirit of this new time and to reinterpret the message of human salvation and the mission of the church in the light of the accumulated truth of the centuries and in terms of the spirit and wisdom of the Galilean Founder of this stream of life. Christianity has many times met epochs of new culture, periods of ferment and mutation, and has, through the absorption and mastery of the fresh tributary stream, been able to enrich its own life and to reshape its interpretation and its mission. Can it once more prove to be equal to the situation that has emerged? Can it become enriched through the achievements of the coöperative minds of the present age and can it lead the way to a new spiritual adventure?"

When the life of any group is threatened the answer is a rush to get together. The church is subject to the same impulse, the same need. We all have various gifts, each of which is needed in the church universal.

Dr. W. A. Painter is undoubtedly right when he makes the following statements, "We have been content in the pulpit with making general impressions, discussing Christian ideals and social needs, hoping that we were imposing a Christian emphasis to social life. But general impressions do not make vivid and real discipleship. The essential need of the times is to see Christ victorious over new lives. The church is sick for want

3. *A Preface to Christian Faith in a New Age* (Macmillan).

of a great evangelistic passion, when churches and ministers rejoice, not over successful organizations and finance, but over lives won for God from the great multitude. Already, perhaps, it is on the threshold."⁴

In our modern world we are finding it difficult to win men to a sect—but they can often be won easily for Christ. Evangelism and social power wait upon greater coöperation and greater union—to say nothing of missions. The main thing to-day is to get possessed of a new enthusiasm, a new spirit—and the first thing we can do about it is to arrange the church so as to make it easier for us all to get it.

No more ringing, arresting appeal has been made recently for a changed and empowered church than that made in an article by Dr. E. G. Homrighausen.⁵ He condemns the "front" which the churches desperately maintain. One thinks, for example, of the small struggling churches, missions, schools, and colleges that would do far better if merged with some larger and more hopeful enterprise. To keep pleading for money for these is selfish wastefulness, no matter how well-intentioned.

"By this time, at this stage of historical criticism," Dr. Homrighausen writes, "we should recognize that Jesus never laid down any legislation as to what kind of a church should issue from his life and work. All his words about building a church are devoid of the element of design. In any case, the church was a result and not a cause. The fellowship of the church was initiated by a divine act that came into expression

4. "The Urgency of Today," in *The Christian World* (London), June 23, 1932.

5. "Can We Save the Church?" in *The Reformed Church Messenger*, June 16, 1932.

through himself. Jesus never thought of deliberately building a church. Nor did Paul. Neither Jesus nor Paul thought external baptism so important as compared with a deeper spiritual baptism. Never would Paul have thought of attempting frantically to maintain a church that had lost its sovereign spiritual dynamic. Never would Paul have promoted a church! The church flowed from Something beyond, Something that was proclaimed and, in the course of its proclamation, built its own resulting fellowship."

Dr. Homrighausen further indicts the church of selfishness, forgetting her secondariness and her servancy and that her human form is a means not an end.

"Just how long," the writer continues, "can churches that are bent on saving themselves live? Any church that seeks in these days to save her cherished form of baptism, orders, theological system, peculiar polity, or what not, is not in this class. I do not say that these expressions will have to vanish, and that we must break violently with the past. But we must again discover the true nature of the church. I do not say we need violently to abolish denominations or any other forms. But we need a new attitude, a repentant mood, a right-about-face, a new will to faith motivated by a larger Gospel! I ask: Have we faith enough in the God and Father of Jesus Christ, whose the church is, to let even these things go, if need be, that God's church might be the channel of his life to this age which he designed her to be to every age? Are we so sincere and earnest about God and nothing else, that even our jobs, our cherished ideas, our human means, are offered to him to save, if they ought to be saved, for the sort of church that will most efficiently mediate forgiving grace, eternal life, spirit-dynamatized fellowship and moral power of God to us?

Are we ready to lay upon the altar even our proud historic pasts? Will we destroy every idol? Will we let grace be the foundation of the church? Will we let the cornerstone of the church be the truth, beyond and prior to our confession?"

One cannot mistake the note of sincerity, the sense of new-found power, in these words. The churches are awakening and a new order is coming. This is a new and surprising emphasis—and one that cannot be denied. Our "sacerdotal secularisms," as this writer dubs them, should not prevent the coming of *the* church.

"These are significant days for the churches," Dr. Homrighausen continues. "It is high time they realized, with the aid of critical New Testament scholarship, that the true church of the living God is not one whose external forms, as some think, are found exclusively in the Scriptures, not one that champions a peculiar expression of the many-sided apostolic church; but one in which the Spirit of the living God and his Christ dwells, that transcends every human attempt at embodying that life. The church of God uses the most distressing times to liberate herself from the provincial, tribal, racial, cultural cults, into a larger conception of the church. We are emerging into a new era of union possibilities, in which the charismatic union of the body of Christ will be seen, even though it may cost some of the precious historic accretions which we have wrongfully identified with the true body of our Lord. The larger issue for us is: Do we want it to come? Are we ready for the new day? Humanity longs to see it come! If the gates of our souls are lifted high enough, the King is ready to enter. Even now he is at the gate! But he cannot and will not enter one second before we are sincerely ready!"

If we sympathize with this impassioned plea, and if

we would have the churches get together in the interests of Christ, his kingdom, and his church, *what can we unite, and how can we go about it?*

I have found that one of the best ways to encourage measures of union lies in the work of special services and special seasons. For example, we are uniting with other denominations in a leadership training school, which will train Sunday-school teachers and Christian Endeavor workers and provide conferences on the matter of the curriculum and related subjects. The pastors and leaders of each church make up a part of the faculty. Fall conferences on special matters are also held. With regard to our Sunday-school picnic, too, we arrange a very enjoyable union outing, with at least four churches of different sects participating. Competitive sports are arranged and an opportunity is given for eating and fraternizing together. In near-by fields interdenominational daily vacation Bible schools are held. In case of public and social events clerical representation is passed around to each church in turn.

There have also been several cases when the various churches and their memberships and friends got together to protest against some menace to the community—e. g., bad moving pictures, a notorious place of business. There has also been real union for community relief in a time of depression, donated bags of flour having been distributed to the people of all parishes who are in need. The various women's clubs also get together on the problems of child study and social life. Union to honor some local personality is also common.

On Memorial Day, Armistice Day, Thanksgiving Day, and Good Friday community union religious services are held, with excellent results. The religious advisors to the various fraternal orders, clubs, and societies

minister effectively to those outside their sect. To unite in special services is to help speed the day for union in regular services. To be at one in the service of the community is to draw together almost unconsciously.

We can all unite our hearts in Christian love and so often work together in Christian service that we are less and less inclined to do battle for unessential dogmas and interpretations. We can easily unite our social-service departments and our training-school classes. We can go on outings together, and since we can sit at the table with one another and can work and study and play with one another—and the day will come when we shall go into the church to worship together and gather around the Lord's table.

If there is a near-by grove or resort, we can inaugurate interdenominational summer vesper services, for example. Often two parishes can hold a summer communion service, and send their young people to the same camps and conferences. During the year a luncheon club, with brief talks on books or religious or social problems as a part of its service, may be established. At the most appropriate season, too, community men's and women's rallies may be held, and also general meetings for young people. In the case of a parish having members who specially distinguish themselves, it is very worth while to have them speak before groups in the other churches. Good feeling is precious in any community and vital for the churches.

We can unite and we are already united in many ways. It remains for us to make plainer the urgency for new power and inspiration in the churches and to extend in every way possible the number of practical methods which will assist in promoting union.

RICHARD K. MORTON.

BIGGER STEPS: PLEASE

By REV. FRED SMITH

Minister of the First Congregational Church, Newton, Kansas

WITH an exclamation expressive, at once, of mild disgust and keen disappointment, the Rev. Frank Fairleygood tossed the copy of the religious weekly, fresh from the old country, which he had been reading, over the arm of the overstuffed chair in which he was sitting. Leaning forward to the library table near which he was seated he took therefrom a crucifix standing there. He subsided back into the cavernous depths of his chair, and, American style, began to rock. His physical activity, to one acquainted with psychology, was a readily understood parable of what was going on in his mind. As he rocked himself to and fro, with the crucifix resting easily in the supporting palm of his hand, his features began to relax into a smile expressive of a deep-rooted joy. Across the little landscape of his face, so recently troubled by the fact and force of a disagreement, a smile displaced what looked for a moment like a frown. Memory was performing her perfect work.

The Rev. Frank Fairleygood became himself again; that is, his better self. He looked from the cross to the discarded paper as if to say: "Well, if that be what they call wonderful, they are welcome to their measurement." The thing that had irritated the Rev. Frank Fairleygood was an incidental news item in which the world was told that one of the outstanding preachers of England had preached twice at a certain church with great power. To this commendable item was attached the

additional comment that this was all the more to be appreciated because the eminent preacher had so graciously come to preach these sermons in a church not of his own denomination! The thing that had stirred the Rev. Frank Fairleygood was the fact that the preacher referred to was also the editor of that very paper. "Surely," thought the Rev. Frank Fairleygood, "the eagle eye of an editor should not have allowed that to pass! Here was matter for news but not for special praise."

It was this that had caused the Rev. Frank Fairleygood to reach for the cross. He did it in the interest of a true perspective. Here, in the cross, was a measuring rod of religion to bring to a true scale all the minor relativities of denominationalism. "How strange a thing it is," soliloquized the Rev. Frank Fairleygood, "that in this war-torn, war-wracked world we still think it a thing to be specially mentioned that a minister 'graciously' steps over the borders of one denomination to another to preach the evangel."

But for the fact that he held the cross, the hands of the Rev. Frank Fairleygood would have clenched, atavistically. The Rev. Frank Fairleygood knew his backgrounds. It heated him to think that these mincing steps of the mighty should be accounted as worth even a line of print written in fulsome praise. World brotherhood to be reached at such a pace would call for a race of Methuselahs not yet born. Yet the churches that were accounted the guardians of the evangel of world friendship were telling the world that it was a praiseful thing to step across the border lines of a denomination. The world would take a lot of saving at such a pace.

The rocking chair of the Rev. Frank Fairleygood

was now stationary. A superficial observer would have said he was thinking. One who had read Robinson's *The Mind in the Making* would have seen that he was in a reverie. The Rev. Frank Fairleygood was going back over the long, long trail. He remembered the day, how long ago it seemed, when, filled with knowledge, he had graduated from the eastern seminary. But the west was calling; the frontier of opportunity. Out where the west began he could play the part of a man. His enthusiasm almost made him write poetry, the pen-ultimate height required of those who actually become poets. He heard of a place with a name half as old as time itself where there was "an opportunity." He was called to be the minister there. He went to be *the* minister. Then came the disillusionment. He found that he was to be *a* minister there. The town, new and crude, he found to be made up of seven hundred people. But they had brought all the differences that were as old as Protestantism itself. Six churches, six parsonages, six paid ministers. And this was but a replica of all the towns around. Over that ministry in after years the Rev. Frank Fairleygood cast a cloak. Instead of spirituality he found sectarianism. To proselyte as Jesus said the Pharisees did was accounted good churchmanship. In that arid desert there was one rose, however. The Catholic priest knew his sheep. He did not proselyte. Among the ministers of that community he was "the one flawless friendship" he had known. That was the saving grace that had kept him from becoming altogether bitter. Here Christ was being crucified in the house of his followers, so-called. Some of the churches were accepting "missionary money" from their national offices.

The wife of the Rev. Frank Fairleygood, coming into the front room through the dining room from the kitchen was about to say something to him, but seeing him holding the cross she knew that this was his moment of silence. Memory was unveiling the past for him. In his own mind he was recalling the day when a stranger came up to him on Main street to ask him if he were "one of the Christian ministers of this town." He remembered the answer he had given. A smile flickered on the face of the Rev. Frank Fairleygood as he recalled that he said, "No." "But," the stranger replied, "the man across the street pointed you out to me as a minister." "I am," he had replied. The stranger was now looking curiously at the Rev. Frank Fairleygood to see if he were altogether sane. "Well," he said, "just what do you mean? First, you say you are a minister; then you say you are not." With a twinkle in his eye, which the stranger caught, the Rev. Frank Fairleygood replied, "You asked first if I were a Christian minister in this town. *That* I am not. What I am in this town is a criminal minister. I, along with four others, preach brotherhood and practice the opposite. That is why I said at the first that I was not a Christian minister."

Against that dark background of sectarian animosity the Rev. Frank Fairleygood remembered his strong friendship with the Catholic priest. Because they understood each other at the point of their difference they could all the more be friends. The priest showed the Protestant his relics. Not infrequently the minister went to mass. The Ku Klux Klan was at that time aspiring to a place in the sun. But this did not disturb the Rev. Frank Fairleygood. He had long ago learned that if a good man is to "stride out" (as the North England folk

say) he must walk by faith not by fear. There are times when one good friend is worth the making of twenty one-hundred-percent haters.

That was years ago now. The Rev. Frank Fairleygood looked down on the discarded paper with a sigh. For therein it was told how a great preacher had graciously stepped from one denominational church to another as if it were a great thing. Some will say concerning this friendship formed by the Rev. Frank Fairleygood that it was a one sided arrangement. Even at that the Rev. Frank Fairleygood, given to quick retort, might reply, "In the kingdom of the blind the one-eyed is king." But there is something better to tell. Came the day when the Rev. Frank Fairleygood had to leave that community. On the night of farewell the chief speaker in the Protestant church was the Catholic priest of the town, there by his own request. He had taken a big stride that night. And all the people followed after, except perhaps the Ku Kluxers.

It was forgetful of the church reporter that she did not send the account of that fraternal act to the city papers. But the Rev. Frank Fairleygood had so lived among them that they came to take such acts as something natural to the Christian life. Early in his life he came to feel that progress is with those who know what to overstep. He would not let the idiosyncrasies of men blind him to their idealisms. Of himself he often said that "he was a Christian by conviction; a denominationalist for convenience." All churches were his,—

"Each religion says, 'Thou art one, without equal.' If it be a mosque, people murmur the holy prayer, and if it be a Christian church, people ring

the bell from love to thee. Sometimes I frequent the Christian cloister, and sometimes the mosque.

"But it is thou whom I search from temple to temple."

With this as the starting point of his comradeship little wonder was it that the Rev. Frank Fairleygood had fellowshipped, as if it were the natural thing to do, with Unitarian and Nazarene; Episcopalian, Baptist, Methodist, and what-not. He was always wanting to know how other people had found God, with the result, which ought not to be accounted strange, that because he listened, it was not long before they asked him to speak. Because of this the Rev. Frank Fairleygood was glad to respond to the invitation of the Nazarene preacher to come to the pulpit and lead the meeting in prayer. Now it so happened that the congregation was ultra-fundamentalistic while the Rev. Frank Fairleygood was counted a modernist. But, in the interests of that which is more than fundamentalism or modernism, the Rev. Frank Fairleygood went into the pulpit and (unusual attitude for him in public) he knelt in prayer.

He remembered also the time when, in conversation with the Episcopal rector of the city, the rector mentioned the possibility of Holy Week union service in his church. Somehow without much difficulty the service was arranged, and the Rev. Frank Fairleygood found himself on Good Friday in the pulpit of the Episcopalian church, robed in a black gown (unusual attire for him) and preaching to the mixed congregation. Again he remembered the experience when the Catholic priest called him over the telephone asking him if he would step over to see him. The Rev. Frank Fairleygood went. The priest

explained that he was to be raised to be a monsignor in the church, a thing accounted a great honor by many in his church. Would the Rev. Frank Fairleygood be kind enough to speak at the evening meeting in the Catholic hall on the topic "Fraternity"? The Rev. Frank Fairleygood did so.

In that address he told one reason why he thought he was there. It was to the effect that a few months before when he received his usual letter for the next meeting of the Rotary club, of which he happened to be sky pilot, it said on the bottom of the sheet, "Please bring your competitor with you to the meeting next Tuesday." The Rev. Frank Fairleygood thought on that invitation, then hied himself over to the home of the priest, showed him the letter and the special invitation, and asked him if he would not be his guest that night. The priest accepted. It is a good thing to have a friendship begin where the point of difference is found.

Later, when the Rev. Frank Fairleygood told of this incident to some of his friends they were amazed that the priest was not insulted by such an invitation. But their amazement was assuaged when the Rev. Frank Fairleygood explained that they had confused the thought of a competitor with that of an enemy. The Rev. Frank Fairleygood recalled that only a few weeks ago a colored man appeared at his church just before the service was to begin with a note to the effect that the minister of Second Baptist church (Colored) had been taken suddenly ill, and would the Rev. Frank Fairleygood be so kind as to take the special service announced for the afternoon. The Rev. Frank Fairleygood did. The only thing that irritated the Rev. Frank Fairleygood with regard to this service rendered was that someone

spoke to him as if he had done something out of the ordinary.

The Rev. Frank Fairleygood looked at the cross and then thought of the churches and some of the preachers. How often they had all prayed, "Thy kingdom come"; and then inched along, patting each other on the back that it was wonderful to see a brother of another denomination in the fold of their own naming. If, on such little exchanges as that, people became fulsome in their praise it was not to be wondered at that a mole hill was accounted a mountain. How sad a thing it is that they who have a giant's opportunity do not step out with giant stride. But this is the day when church fathers are still estranged at church councils when the sacrament is to be observed. And the world is waiting for the sunrise! Meanwhile it is accounted something to be greatly praised that a minister goes into the pulpit of another denomination.

The Rev. Frank Fairleygood suddenly jumped to his feet. He looked at his watch. Calling to Mrs. Frank Fairleygood that he had almost forgotten that the time was due for the meeting of the N.A.A.C.P., he picked up his hat and hurried to meet his friends who were members of the National Association for the Advancement of Colored People. Later that evening, when he was returning from the meeting, he was trying to figure out the meaning of the glad light he had seen in the eyes of many of the Negroes present. Like a flash came the revealing: He had seen the foregleams of the sunrise the world is waiting for in the eyes of those who are working for it.

With long swinging strides, parabolic of the thoughts racing through his mind, the Rev. Frank Fairleygood

walked through the city streets, the silent stars shining overhead, trying to realize how far and wide his friendships were since

“Christ had given him birth
To brother all the souls on earth.”

He opened the door of his home. He switched on the light, for the hour was late and the rest of the family had retired. As he glanced into the room, he noticed the discarded religious weekly still lying where he had thrown it. He stooped down, placed it rather tenderly in the newspaper rack, smiled, and went to bed.

FRED SMITH.

A CALL TO THE CHURCH

The church,
Born for brotherhood,
Has kept mankind
Divided far and near
And consoles herself
That it is
The will
Of God.

Unfaithful child
She boasts
Of wealth
Of power
And her needs are none.

But God calls her
To see her plight
To repent
To live
Lest her lights go out.

—George Ingra.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

British Methodism Reunited

To have witnessed the solemn act whereby British Methodism was reunited — to have seen the uprising, amid prayer and praise, of the Methodist church of Great Britain and Ireland — is an experience which I shall always treasure in my memory. As I sat in the Albert Hall on Tuesday afternoon, when the deed of union was signed, I felt the authentic thrill of seeing history in the making. Only once or twice in a life-time does the vast, slow movement of history become so dramatically visible as this. It was good to be there, good to rejoice with the Methodists over their noble achievement, good to be challenged by all the implications of that achievement.

This was Methodism's great day, yet it was not the glory of Methodism which held my imagination throughout that historic meeting. And I do not think it was chiefly the glory of Methodism which filled the hearts of the Methodists with pride. True, they must have felt mightily proud of Methodism; but they were proud because Methodism — acting where others have only meditated and talked — has given to our country a splendidly far-shining example of Christian unity.

Yet this was a day on which Methodism might justly claim a tribute to itself — to its past as well as to its future. In that great assembly, heralded by the world's applause, graced by the presence of the king's son, how vividly real and how mighty in stature loomed the unseen presence of John Wesley, out of whose burning zeal and fabulous labors all this vast structure arose! The pageant of bygone Methodism formed a moving background to all that passed. Only one aspect of Methodist history seemed dim and of small account — the differ-

ences and disruptions which this day's deed had swept aside for ever.

Wesley's apostolic labors—the fearless witness of the despised “Ranters”—the whole great tide of the Evangelical revival—the evangelistic warfare of world-wide Methodism, so tireless and urgent, yet so invincibly confident and gay—the service of the poor and the harnessing of religious passion to social ends—all that Methodism has done and said and sung, as its part in Christian history, was remembered and honored. But Methodism has now done a thing which makes even a reunited Methodism seem too small an aim. It has re-kindled in Christian hearts the passion for a reunited Christendom.

It has taken nineteen years for Methodism to become united. A long time, and a wearily intricate task. But the outcome proves that the spirit of unity can overcome the most complicated difficulties. The practical groundwork of this union was a readjustment of the functions of ministers and laymen in church government; the spiritual groundwork was an all-round agreement that visible Christian unity is so great a boon, so clear a duty, that long-treasured opinions must be sacrificed—*may* be sacrificed—for this great end. I do not see how any Free church denomination can escape the challenge of these facts in regard to its own duty in the matter of unity.

Is “visible Christian unity” indeed so priceless a boon? Even in such a limited form as visible Free church unity, I believe it would win the hearts of millions who are outside the church. Talk as we will of our “specific witness” and our “principles,” Protestant disunity will always be a scandal in the eyes of the world. I cannot help pointing to the extraordinarily sympathetic interest which the daily press has taken in the Methodist achievement. Christian unity is news—and good news. For a long time past Rome has had a “pull” in the matter of press publicity which is by no means to be ascribed to any “hidden hand” in Fleet street. Rome wins public attention because she has the imposing strength of unity.

Why should not Protestantism speak with a like impressive power? This is the "manward" argument only. There is also a "Godward" argument, compellingly powerful with those who brood much upon God's Fatherhood and man's brotherhood.

The assembly in the Albert Hall was nobly worthy of the occasion. It was neither a public meeting nor a service of worship; it was "the Uniting Conference"—a court or council of the church—and all was carried out according to prescribed legal form. To my mind the formality of the procedure added to the impressiveness as well as the dignity of the occasion. Church history was being written before our eyes, and it deserved a stately style. This great assembly was met, not to talk—though partly to sing and to pray—but to accomplish an act. But, of course, although the procedure was formal, the meeting was tense with emotion. I think there was a general sense, throughout that immense gathering, of something being done, something moving in the midst, that was too big to be thought of lightly—even with a light enthusiasm. If the Spirit of Christ is ever truly present in a church assembly, in a sense that is somehow different from any mere individual experience, we can surely believe that it was present as this act of unity was consummated. We felt it to be so.

All who had parts to play in this great scene played them handsomely. The duke of York, who (accompanied by the duchess) attended with the king's message, always engages my interest by his attentive gravity in grave assemblies; of his speech I shall say a word later. Dr. J. Scott Lidgett, elected during the afternoon as the first president of the new church, filled the chair with unstrained dignity. All who had to speak spoke briefly and well.

The conference was curiously impersonal—or would have seemed so in the eyes of a Congregationalist or a Baptist, accustomed to "leadership" embodied in one or

two pre-eminent figures. Dr. Lidgett and Sir Robert Perks were the heroes of the day, if any two men were, and due reference was made to their immense personal contributions to Methodism; but in Methodism even the most eminent men seem to take their places as part of the organization rather than as directors of it. Rev. William Younger, in moving Dr. Lidgett's election, declared: "We trust perfectly your wisdom, your courage, your insight and vision." The conference was gratified, a little later, by the king's extremely gracious reference to its distinguished president.

There were three moments when the restrained emotion of the conference rose to a peculiar height. One was when Dr. Lidgett took the vote on the two vital resolutions: one declaratory of union, the other adopting the deed poll or "deed of union." The vote was first taken sectionally—by the Wesleyan conference assembled in the fore-part of the arena, by the Primitive Methodists on the president's left, and by the United Methodists on his right—and then unitedly. Every vote was unanimous. It was expected to be so—but it was thrilling to *see* such unanimity.

The second great moment was that of the signing of the deed by the president, by the three "self-deposed" presidents, and by the veteran lay architect of the union, Sir Robert Perks, elected vice-president of the new church. As a writing man I feel a peculiar interest in "historic documents" and the circumstances of their signing. I missed the signing of the covenant, but this was no small recompense!

I suspect, however, that the deepest impression of the day—and I use the word "impression" in its old evangelical sense, as well as in its ordinary sense—was that made by the king's message and the duke's speech. Seldom or never in my recollection have two royal utterances breathed more of the spirit of sincere religious feeling, or matched more perfectly with the deepest mood

of a religious assembly. I give the king's message in full:

"I have heard with the greatest interest and satisfaction that the Wesleyan Methodist church, the Primitive Methodist church, and the United Methodist church, through their chosen representatives, are meeting in conference to consummate the union between them which has been reached after long years of careful preparation. I can well understand the many doubts and difficulties which must have seemed to stand in the way, and I rejoice to know that by patience, considerateness, and resolute purpose they have been overcome. I congratulate the uniting churches on the attainment of this happy result. They may well see in it a token of divine guidance and blessing. I welcome it as marking one step towards the unity of all Christian people—a cause which is always near to my heart.

"I have asked my dear son, the duke of York, to bring to you, Mr. President, on whom the high honor of presiding at the uniting conference has been deservedly bestowed, to the members of the conference and to the churches which they represent, this message of my deep interest and heartfelt good wishes.

"The Methodist people have always been marked by their zeal for a high standard of personal religion, for the spread of the gospel of Christ, and for the moral, social and spiritual welfare of their fellow men. I trust and pray that their union in one church may quicken and strengthen that zeal and may enable them with increased efficiency and devotion to fulfil their service to the cause and kingdom of our Lord and Savior Jesus Christ."

The duke of York's speech was equally striking. It was a happy stroke to call the occasion "the opening of a new era in the life of one of the greatest spiritual forces in the modern world." Most happy, too, were the duke's references to Methodism's interest in youth, in social fellowship, and in world peace. But what will long echo in our hearts was the quietly spoken conclusion: "The

duchess of York and I warmly join in the prayers and good wishes of the king. May you go on from strength to strength in the service of Christ, until the victory over evil is won."

Of the other speeches there is no need to say more than that they were fitting, of a fine dignity, and full of the spirit of unity. I liked Dr. Lidgett's words on receiving John Wesley's Bible as his symbol of office: "I accept this Bible as the symbol and instrument of the great work of world evangelism to which the Methodist church is called." Dr. H. Maldwyn Hughes, in moving the two resolutions (seconded by Rev. William Younger, the Primitive Methodist president, and supported by Rev. W. C. Jackson for the United Methodists), put into a few strong phrases the aim and spirit of the new church. "We stretch out hands," he said, "to our Christian brethren on the right and on the left, and we say 'Let us enter into the closest possible fellowship together in order that we may build up God's glorious kingdom upon earth.' We say with our father, John Wesley, 'We are the friends of all, the enemies of none.'"

In this spirit, and with accompaniments of such simple dignity, the Methodist church emerged into history. It is numerically the most powerful church in British Protestantism, and it has gifts and graces for which we may truly thank God, expecting a great new access of spiritual power in our land. It would be a strange impertinence to offer such a church advice and instruction in the moment of its birth. Yet, out of our very reverence and thankfulness for what Methodism has achieved, there arises a deep desire that Methodism shall not rest on her laurels, but shall lead the way to a union so large that no denominational name, however honored, shall seem adequate to describe it. To see such a deed of union as that would indeed be a signal for the *Nunc Dimittis*.

[From Rev. Ernest H. Jeffs in *The Christian World*, London.]

Protestant Episcopal Clergy of the Virginia Seminary Support the Missouri Bishops in their Interdenominational Communion Service at the St. Louis Conference

Something of a sensation was sprung at the annual meeting of the alumni association of the Virginia Seminary at Alexandria, Va., on June 9th, when the Rev. Beverley D. Tucker, Jr., of St. Paul's church, Richmond, introduced a resolution supporting the action of two bishops and a cathedral dean of the Episcopal church, in taking part in a recent interdenominational communion service in St. Louis. The annual conclave is usually a tame and very harmonious meeting, and this year a committee had arranged a list of matters for discussion, in case the program lagged.

But the program did not lag—not this year. Dr. Tucker asked for the floor and read the resolutions of another Episcopal seminary which violently condemned the action of the Missouri clergymen as being a "sacrilege." He then introduced a brief resolution in which the alleged offenders of Episcopal order and discipline were praised for their Christian fraternalism in reaching out a brotherly hand to Christians of other names—and in which their act was commended as a true gesture of grace in the field of approach to unity.

Immediately the two hundred auditors were all agog. A dozen men jumped to their feet at once, anxious to express themselves. Debate was animated and promised to arouse some old-time bitterness as between the Anglo-Catholic and the Evangelical in the church. Motion was at once made to table the resolution — an old parliamentary trick to cut off debate. But the vote was strongly against tabling. Debate went on in rapid-fire fashion. Strange as it may seem, avowedly Low churchmen like Dr. Wm. H. Milton, of East Carolina, Bishop

Arthur C. Thomson, of Southern Virginia, Prof. Thomas K. Nelson, of the Virginia Seminary, et al, vigorously opposed the resolution, although they expressed themselves in the main as in sympathy with the views and action of the Missouri clergymen. It was, with them, a matter of "keeping the peace" within the Episcopal family. Bishop Wm. P. Remington, of Oregon, Dr. Wm. J. Morton, of Alexandria, and the Rev. Chas. W. Sheerin, of Richmond, were the chief supporters of the resolution. Dr. Morton reviewed the situation in the church as regards the High and the Low parties and was not willing to "lie down and take" the blows of the Anglo-Catholic indefinitely merely to preserve the peace. He declared that years ago there was a tacit agreement between the two parties as to missionary activity, etc., and that the Evangelicals were to father the "foreign" missions of the church, while the High church party was to control the "domestic" activities in America. This, he asserted, has resulted in the building up of a "church tradition" in the western part of the United States "which has no sympathy and no regard whatever for the 'Protestant' traditions of the church." Dr. Milton pleaded for harmony and referred to an old-time agreement between two well-known leaders of the two parties, one of whom has gone to his long home, by which a "truce" was declared for one year. This was the beginning of a "better spirit" between the two parties, said the speaker—and he urged that the Virginia alumni do nothing to disrupt the present state of amity and unity within the church — though he insisted that his sympathies were with the Missouri view and he himself "had received communion" outside of the Episcopal church.

After ten or more lively tilts, when it seemed that an impasse was arrived at, someone arose and announced that it was "time for lunch" and moved for adjournment. The vote was taken, 85 to 47, for adjournment.

The alumni adjourned for lunch, which was the culminating feature of the annual meeting—and everybody sat down to table with a whetted appetite, and no one refused to eat with his brother because of the verbal battle or the breach which separated them in ecclesiastical polity. It was later announced that the resolutions were on hand at a stated place, awaiting the individual signatures of such of the clergy as cared to sign them.

The resolution reads as follows:

"WHEREAS it has come to the attention of the undersigned alumni of the Theological Seminary in Virginia that the Rt. Rev. F. F. Johnson, bishop of Missouri, the Rt. Rev. William Scarlett, bishop-coadjutor of the diocese, and the Very Rev. Sidney E. Sweet, dean of Christ church cathedral, St. Louis, granted the use of the cathedral to the Christian Unity League for the administration of the Lord's supper or the holy communion, and did themselves assist ministers of other Christian churches in this sacrament of Christ's love; and

"WHEREAS we believe that such an act of Christian fellowship is in harmony with the mind of Christ, who prayed that his disciples might be one, and that it is consonant with loyalty to the spirit of the Protestant Episcopal church in its often expressed will to advance the cause of Christian reunion among the separated members of Christ's church; therefore, be it

"RESOLVED, That we do place on record our conviction that Bishop F. F. Johnson, Bishop Scarlett and Dean Sweet have by their action borne witness to the mind of Christ and have demonstrated in a significant act of worship the will of our church for fellowship and unity with our brethren of other branches of Christ's church; and be it further

"RESOLVED, That a copy of these resolutions be sent to Bishop F. F. Johnson, Bishop Scarlett and Dean Sweet in testimony of our gratitude for the leadership they

have given in this great cause, and that copies of the resolutions be sent to the church papers."

(Signed)

- GILBERT APPELHOF, JR., St. Mary's Church, Detroit, Mich.
 S. E. ARTHUR, Mattoon, Ill.
 R. H. BAKER, Church of the Redeemer, Baltimore, Md.
 T. P. BAKER, St. Peter's Church, Oak Grove, Va.
 CARLETON BARNWELL, St. Paul's Church, Lynchburg, Va.
 MIDDLETON BARNWELL, D.D., Bishop of Idaho, Boise, Idaho.
 HENRY J. BEAGEN, Vineland, N. J.
 RICHARD R. BEASLEY, Roanoke, Va.
 W. COSBY BELL, D.D., Virginia Theological Seminary, Alexandria, Va.
 WM. S. BLACKSHEAR, St. Matthew's Church, Brooklyn, N. Y.
 FRANCIS ERIC IRVING BLOY, All Saints' Church, Reisterstown, Md.
 J. H. A. BOMBERGER, St. Matthew's Church, Wheeling, W. Va.
 W. RUSSELL BOWIE, D.D., Grace Church, New York City.
 BEVERLEY M. BOYD, St. David's Church, Austin, Texas.
 J. K. BRENNAN, Trinity Church, Hannibal, Mo.
 ROBERT U. BROOKING, St. Anne's Parish, Loretto, Va.
 ROBERT A. BROWN, Calvary Church, Brooklyn, N. Y.
 ROBERT EVANS BROWNING, Church of the Ascension and Prince of Peace, Baltimore, Md.
 SAMUEL A. BUDDE, Christ Chapel, Waterbury, Conn.
 ROBERT L. BULL, JR., Trinity Church, Boston, Mass.
 EDGAR C. BURNZ, Church of the Redeemer, Orangeburg, S. C.
 E. B. BURWELL, Upperville, Va.
 ALFRED C. BUSSINGHAM, Trinity Church, Winner, S. D.
 G. F. CAMERON, St. Mark's Church, Beaumont, Texas.
 WALTER B. CAPERS, D.D., St. Andrew's Church, Jackson, Miss.
 EDWIN R. CARTER, D.D., Christ Church, Petersburg, Va.
 R. A. CASTLEMAN, East Falls Church, Va.
 SAMUEL B. CHILTON, St. Paul's Parish, Hanover, Va.
 W. GEROW CHRISTIAN, St. Paul's Church, Meridian, Miss.
 MORGAN CILLEY, St. Stephen's Church, Romney, W. Va.
 LLOYD W. CLARKE, Church of the Good Shepherd, Athens, Ohio.
 CHARLES CLINGMAN, D.D., L.H.D., Church of the Advent, Birmingham, Ala.
 HENRY T. COCKE, All Saints Church, Chevy Chase, Md.
 HENRY C. COLLINS, M.D., All Hallows' Church, Snow Hill, Md.
 L. R. COMBS, Christ Church Parish, Lancaster, Va.
 FRANK COX, Calvary Church, Philadelphia, Pa.
 G. PEYTON CRAIGHILL, St. James' Church, Leesburg, Va.
 E. P. DANDRIDGE, D.D., Christ Church, Nashville, Tenn.
 HUNTER DAVIDSON, Grace Church, Middleway, W. Va.
 H. MARTIN P. DAVIDSON, St. Paul's School, Concord, N. H.
 FRANKLIN DAVIS, D.D., Trinity Church, Danville, Ky.
 PHILIP DU MOND DAVIS, St. Luke's Church, Forest Hills, L. I., N. Y.
 REGINALD G. DAVIS, Trinity Church, Carbondale, Pa.
 J. H. DICKINSON, LL.D., Trinity Church, West Pittston, Pa.
 JOSEPH S. EWING, St. Paul's Church, Klamath Falls, Ore.
 H. CARLETON FOX, St. Luke's Church, Welch, W. Va.
 VINCENT C. FRANKS, D.D., Lee Memorial Church, Lexington, Va.
 B. W. GAITHER, Church of the Good Shepherd, Hopkinsville, Ky.
 CARY GAMBLE, Church of the Nativity, Huntsville, Ala.
 HENRY D. GASSON, St. Paul's School, Concord, N. H.

- WILLIAM G. GEHRI, Trinity Church, Morgantown, W. Va.
 A. STUART GIBSON, Trinity Church, Manassas, Va.
 J. M. B. GILL, St. Paul's Church, Petersburg, Va.
 FREDERICK D. GOODWIN, D.D., Bishop Coadjutor of Virginia, Warsaw, Va.
 W. A. R. GOODWIN, D.D., LL.D., Bruton Parish, Williamsburg, Va.
 CARL E. GRAMMER, S.T.D., St. Stephen's Church, Philadelphia, Pa.
 WILLIAM L. GRAVATT, D.D., Bishop of West Virginia, Charleston, W. Va.
 ARTHUR P. GRAY, St. John's Parish, West Point, Va.
 G. BERKELEY GRIFFITH, Washington, D. C.
 GEORGE C. GROVES, Christ Church, Brooklyn, N. Y.
 GEORGE G. GUINNESS, St. James' Church, West Hartford, Conn.
 DEVAL L. GWATHMEY, D.D., St. John's Church, Wytheville, Va.
 PERCY FOSTER HALL, St. Paul's Church, Alexandria, Va.
 W. IRVING HARRIS, New York Presbytery.
 L. CARTER HARRISON, Emmanuel Church, Brook Hill, Va.
 SEWELL S. HEPBURN, D.D., Rector Emeritus, I. U. Parish, Kent County, Md.
 R. W. HIBBERT, Trinity Church, Moundsville, W. Va.
 EDWIN S. HINKS, Casanova, Va.
 J. DEWOLF HUBBARD, Toc H House, Washington, D. C.
 RUSSELL S. HUBBARD, St. Paul's Church, Vermilion, S. D.
 EVERETT H. JONES, St. Paul's Church, Waco, Texas.
 E. RUFFIN JONES, St. Andrew's Church, Norfolk, Va.
 ARTHUR B. KINSOLVING, 2ND, Chaplain, U. S. M. A., West Point, N. Y.
 E. FELIX KLOMAN, Grace Church, New York City.
 HENRY F. KLOMAN, Emmanuel Church, Cumberland, Md.
 BOSTON M. LACKEY, St. James' Church, Lenoir, N. C.
 WILLIAM H. LAIRD, St. Paul's Memorial Church, University, Va.
 GEORGE M. LAMSA, New York City.
 GEORGE BARNES LECKONBY, Ascension Church, Troy, N. Y.
 L. VALENTINE LEE, Church of the Incarnation, Dallas, Texas.
 HUNTER LEWIS, St. James' Church, Mesilla Park, N. M.
 ROBERT W. LEWIS, St. Michael's Parish, St. Michael's, Md.
 ROBERT A. MAGILL, St. John's Church, Lynchburg, Va.
 JAMES T. MARSHALL, JR., Church of the Epiphany, Forestville, Md.
 J. PHILIP H. MASON, St. Martin's Parish, Doswell, Va.
 GEORGE P. MAYO, D.D., Blue Ridge Industrial School, Bris, Va.
 DUNCAN McCULLOCH, Rector Emeritus, Immanuel Parish, Glencoe, Md.
 PIERCE N. McDONALD, Ascension Church, Montgomery, Ala.
 LYNNE B. MEAD, St. Mark's Church, St. Albans, W. Va.
 WILLIAM MEADE, Holy Trinity Church, Logan, W. Va.
 J. SCOTT MEREDITH, Emmanuel Church, Greenwood, Va.
 FRANK MEZICK, Trinity Church, Arlington, Va.
 H. J. MILLER, St. George's Church, Clarendon, Va.
 JAMES A. MITCHELL, Professor, Virginia Theological Seminary, Alexandria, Va.
 ROLAND J. MONCURE, St. Paul's Church, Salem, Va.
 R. CARY MONTAGUE, D.D., St. Paul's Church, Richmond, Va.
 RICHARD MORGAN, Bonham, Texas.
 WILLIAM J. MORTON, D.D., Christ Church, Alexandria, Va.
 ROBERT B. NELSON, Christ Church, Winchester, Va.
 THOMAS KINLOCH NELSON, D.D., Professor, Virginia Theological Seminary, Alexandria, Va.
 HERBERT S. OSBURN, Ware and Abingdon Parishes, Gloucester, Va.
 THOMAS CARTER PAGE, Berryville, Va.
 THEODORE PARTRICK, JR., Church of the Good Shepherd, Raleigh, N. C.
 WILLIAM G. PENDLETON, D.D., Trinity Church, Covington, Ky.
 CHARLES F. PENNIMAN, Trinity Church, Wilmington, Del.

- HAROLD B. W. PETERS, Church of the Epiphany, Richmond, Va.
 W. PRESTON PEYTON, Church of Our Saviour, Rock Hill, S. C.
 RICHARD R. PHELPS, St. James' Church, Cincinnati, Ohio.
 CLAUDE L. PICKENS, JR., Washington, D. C.
 ROBERT J. PLUMB, Trinity Church, Branford, Conn.
 HERBERT H. POWELL, Ph.D., S.T.D., Dean of the Church Divinity School of the Pacific, Berkeley, Calif.
 NOBLE C. POWELL, D.D., Emmanuel Church, Baltimore, Md.
 HUGH W. S. POWERS, Church of the Holy Nativity, Baltimore, Md.
 WILLIAM P. REMINGTON, D.D., Bishop of Eastern Oregon, Pendleton, Ore.
 A. LEB. RIBBLE, Upper Truro Parish, Herndon, Va.
 F. G. RIBBLE, D.D., Dean of the Bishop Payne Divinity School, Petersburg, Va.
 THOMAS L. RIDOUT, St. Andrew's Church, Mount Holly, N. J.
 JOHN M. ROBESON, D.D., Lynchburg, Va.
 ROBERT ROGERS, D.D., Church of the Good Shepherd, Brooklyn, N. Y.
 W. E. ROLLINS, D.D., Dean, Virginia Theological Seminary, Alexandria, Va.
 WILLIAM K. RUSSELL, Christ Church, West Englewood, N. J.
 CHARLES W. SHEERIN, Grace and Holy Trinity Church, Richmond, Va.
 W. SHIERS, Trinity Church, South Boston, Va.
 CHARLES W. F. SMITH, University, Va.
 STAMO S. SPATHEY, St. Paul's Church, Richmond, Va.
 W. BROOKE STABLER, Secretary for College Work, The National Council, New York City.
 CLIFFORD L. STANLEY, Instructor, Virginia Theological Seminary, Alexandria, Va.
 ERNEST VAN R. STIRES, All Saints' Church, Richmond, Va.
 R. E. L. STRIDER, D.D., Bishop Coadjutor of West Virginia, Charleston, W. Va.
 A. C. TEBEAU, All Saints' Church, Pleasant Ridge, Cincinnati, Ohio.
 UPTON B. THOMAS, Trinity Church, Troy, Ohio.
 F. P. THORNTON, Christ Church, Richmond, Va.
 GEORGE A. TROWBRIDGE, All Angels' Church, New York City.
 A. CAMPBELL TUCKER, Scott Parish, Gordonsville, Va.
 BEVERLEY D. TUCKER, JR., D.D., LL.D., St. Paul's Church, Richmond, Va.
 F. BLAND TUCKER, St. John's Church, Georgetown Parish, Washington, D. C.
 H. ST. GEORGE TUCKER, D.D., Bishop of Virginia, Richmond, Va.
 JAMES VALLIANT, St. Stephen's Church, Grand Island, Neb.
 GEORGE S. VEST, Emmanuel Church, Braddock, Alexandria, Va.
 J. BENTHAM WALKER, Church of the Holy Comforter, Sumter, S. C.
 JEREMIAH WARD, Rector Emeritus, Christ Church, Laredo, Texas.
 JOSEPH T. WARE, Archdeacon, Cincinnati, Ohio.
 JAMES S. WATT, Emmanuel Church, Franklin, Va.
 J. ARMISTEAD WELBOURN, Leesburg, Va.
 BEVERLEY TUCKER WHITE, Grace Church, Orange, N. J.
 LUKE M. WHITE, D.D., St. Luke's Church, Montclair, N. J.
 ROBB WHITE, JR., St. Thomas' Church, Thomasville, Ga.
 DENNIS WHITTLE, St. Peter's Church, Delaware, Ohio.
 WALTER WILLIAMS, Emmanuel Church, Harrisonburg, Va.
 CHARLES E. WOODSON, Christ Church, Vicksburg, Miss.
 HULBERT A. WOOLFALL, St. Mark's Church, Washington, D. C.
 E. PINKNEY WROTH, Trinity Memorial Church, Warren, Pa.
 HERBERT H. YOUNG, Dean of the Associate Missions, Diocese of Southwestern Virginia, Bluefield, Va.
 A. C. ZABRISKIE, Professor, Virginia Theological Seminary, Alexandria, Va.

[From *The Churchman*, New York.]

Is the Church of England Protestant or Catholic?

The position of the church of England is a curious one. Legally, we are the national church—the nation on its religious side. And actually we are catholic as opposed to sectarianism, as comprehending all legitimate varieties of Christian opinion. And yet only about half of those who attend places of worship in this country come to our churches, and the majority of the whole population are heathens so far as public worship is concerned.

I suppose many of us like to think of a time when our unhappy divisions may somehow be terminated, and when all Christians may make united efforts to Christianize the heathen, both abroad and in our towns and villages. I wish to offer a few reflections on the prospects of reunion.

It is not necessary to say much about the prospects of reunion with the church of Rome. There are many churchmen who are deeply impressed with the grandeur and majesty of that ancient church, and who are rather pathetically and needlessly anxious that we should be recognized by Rome as a true branch of the catholic church. A good many years ago some prominent churchmen presented to the vatican a carefully reasoned defense of our Anglican orders, as lawfully transmitted from the apostles. They knew that they had a very strong case, and hoped that the pope, after weighing the evidence, might be willing to recognize in our bishops and priests true successors of the twelve. The vatican held a mock enquiry, and pronounced authoritatively, in a Latin decree, that the Anglican orders are absolutely null and void. The same group has repeated the experiment more recently at Malines, with the same result. It was foolish to court these rebuffs, for the Roman church could not possibly have decided otherwise without surrendering its most useful weapon, the claim to monopoly. The Roman church is simply the successor of the Roman world-empire. It claims universal dominion, and

will allow no national church the right to independent existence. Since the Reformation it has become more and more centralized and despotic, and there is no likelihood at all that it will ever grant the slightest recognition to the English church, except on terms of complete submission to the pope. If a certain party in our church would read real history, instead of handbooks written to support their own theories, they would see this very obvious fact, and recognize that reunion with Rome is and probably always will be, an impossible dream.

Latin Christianity never has suited the northern Europeans, and never will. The split at the Reformation was quite inevitable. It made no difference in our position as part of the catholic church; there was no breach of continuity with our own past. It was essentially a revolt against *Rome*, and the independence then won is not likely to be voluntarily given up. It is foolish to attach any importance to the pretensions of the Latin-Irish mission in England.

We have to chronicle a solid gain in the mutual recognition between our own church and the Lutheran Episcopal church of Sweden, to which the late Archbishop Söderblom contributed so much lustre. Negotiations for mutual recognition between ourselves and the great Orthodox Eastern church are more important. The prospects at present are said to be favorable, and I earnestly hope that the efforts of the bishop of Gloucester and others will be successful. Let us turn now to the Protestant Nonconformists. Sectarian Protestantism is the democracy of religion. It rests not upon the Bible, or any other authority, but on private judgment and private experience. It is the lonely wrestling of the soul with God. When it tried to form churches, it was obliged to find its principle of authority in the Bible, or in a doctrinal formula. Its tendency was to split up into small bodies—the 250 sects which exist at this day in England.

So far as one can see, there is no reason, except the spirit of separatism, why most of these sects should be divided from each other, or from our church. As far as doctrine goes, they have more than half forgotten the grounds on which they separated. Their ministers exchange pulpits without any objection on the part of the congregations. Some of them have become partially catholicized. Instead of the ostentatious hideousness of the old dissenting chapels, we now see in every town ornate structures in what is meant to be Gothic style. In most of the sects, church forms and observances are creeping in. They are also liberalized. In Biblical criticism scholars belonging to these bodies take a prominent part, and their ministers are allowed great latitude. There is a movement now to reunite some of these Protestant bodies. In Scotland reunion has been achieved.

It is a strange state of affairs, especially when we reflect that the church of England is split from top to bottom by differences of opinion, and cannot even make up its mind whether it is a Catholic or a Protestant church. When we sing in church, "We are not divided, all one body we," the enemy is inclined to laugh at us.

And yet I am sure that we are right in holding together, and that the dissenters were wrong in flying apart. Beneath all our acrimonious debates, and all our sharp divergencies in belief and practice, there is a deep underlying unity both among ourselves and with the truly religious minds in other bodies. When we pray to God or praise and thank him, we rise at once above our unhappy divisions. We use each others' prayers, we sing each others' hymns, without any sense of strangeness. In studying Christian mysticism, I have read the devotional literature of all ages and sections of Christendom, and even of other religions; and really, in so far as it is truly spiritual, it is all very much alike.

Any devout Christian can enjoy and profit by St. Augustine's *Confessions*, *The Imitation of Christ*, Bishop Jeremy Taylor and Bishop Wilson, John Bunyan, and

Keble's *Christian Year*. The reunion of Christendom has already taken place when we say our prayers; or rather, its unity has never been broken in this region.

Again, in the study there are no schisms. In the scholar's library, Romanist and Anglican and Nonconformist stand peaceably side by side on the shelf. We exchange our ideas, learn from and teach each other. The republic of learning knows nothing of denominations.

Again, in good works there is no separation. If we are convinced of the necessity of some great social or moral reform, our allies are those who agree with us, not those who worship under the same roof. The temperance movement is interdenominational; and other associations for moral reformation are supported by churchmen and dissenters sitting on the same platform.

Lastly, in love for our Lord Jesus Christ there is a real and fundamental bond of union. Indeed, this is a bond which extends beyond all the organized bodies of church members in this country. Those who know the British working man, who, as we all regret, generally absents himself from all places of worship, and acknowledges no allegiance to any Christian body, say that he has a most genuine reverence and admiration for the character of Jesus Christ. If we take St. Paul's test of Christianity—'all who love the Lord Jesus Christ in sincerity'—we are a Christian nation.

Is it not plain that the things which divide us are comparatively superficial, while the things which should unite us are essential and deep-seated? And if this is so, is there not ground for hope that divisions which can no longer be rationally justified may pass away and be forgotten in course of time? Schisms are very easy to begin, and very difficult to end; but they do end in time, if there is a central church which is able to satisfy the just claims of the separatists, and to preserve the various elements of truth which have given each sect its vitality.

The church of England is the only body which can ever be the real Catholic church in England. Of course,

if it is ever to gather in the Protestant sects, it must acquire a greater elasticity than it at present possesses. Reunion can only come about through a loose federation of existing sects. The voluntary associations would continue to govern themselves, much as the Dominicans and Franciscans and Jesuits have their own government and their own systems within the church of Rome. Hitherto our system has been too rigid to admit of this; we have been much less clever than the Roman church. We lost the Wesleyans, I believe, much more from the stiff inflexibility of our parochial system than from any other cause. So far as doctrine goes, there is not much to distinguish the Methodists from Evangelical churchmen.

It is a hopeful sign that many dissenters are coming to see the drawbacks of narrow sect-life. But let us make no mistake. They will not admit that the commissions of their ministers are irregular, or their sacraments invalid, nor that episcopacy is anything more than the most convenient and efficient form of church government. If the church of England takes a stiff uncompromising line on this question, nothing can be done. Reunion of the Reformed churches is a hope for the future. I do not think that any of us will live to see it. But we may do what in us lies to smoothe the way toward a union of hearts, a real English church, which shall include all Christians in England except those who excommunicate themselves. We must look for friends and allies where they really are, not paying much attention to labels which are sometimes libels and always misleading. We must realize clearly that Christianity is in its roots individual, and so in a sense Protestant; but that since it can only flourish in a church, it must be also in a sense catholic. We cannot do without either one or the other. For the present and immediate future we can resolve to eschew anger, wrath, bitterness, clamor and all malice.

The method of Christianity, when it is true to the

Spirit of Christ, is to overcome evil with good, not by rendering evil for evil, or railing for railing. We must learn to tolerate even each others' intolerance, but we need not be intolerant ourselves. I have often administered the holy communion to non-Anglicans, and I am always glad to do so.

But let us remember that spiritual unity is better than institutional reunion, and easier to get; and (if I may make the suggestion) let us sometimes add to our daily prayers that beautiful collect hidden away in the Accession Service at the end of our Prayer Books: "O God, the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace, give us grace seriously to lay to heart the great danger we are in through our unhappy divisions. Take away all hatred and prejudice and whatsoever else may hinder us from Godly union and concord; that as there is but one body and one spirit, and one hope of our calling, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord."

[From Dean Inge in *The Church of England Newspaper*, London.]

Discussion of Intercommunion at High Leigh

The Continuation Committee of the "Faith and Order" Conference (held at Lausanne in 1927, and planned to meet again in 1937) was to have met this summer at Wiesbaden. Economic conditions made the meeting impossible. In place of it the various national groups are holding meetings of their own. The British group met at High Leigh from August 30th to September 2d. The international aspect of the work was kept in mind by the presence of individual visitors from France and America, as well as from India and the Dominions. The archbishop of York presided.

The conference, though it lasted no more than two days and a half, did an amount of work which is rather surprising when one looks back on the short time. It was of great interest, and may well prove of importance in the future development of the movement toward Christian unity. On the theological side, the conference had before it the big book on *Grace* recently produced by its theological committee under the presidency of the bishop of Gloucester. The discussion of this book was the occasion of constructive criticism of real value. The theological committee has now embarked on a further study of a similar character on the subject of the eucharist, in which provision is made, as before, for contributions from all the various communions represented at Lausanne. The conference reviewed the plans for this fresh undertaking, and the discussion certainly succeeded in clarifying the principles on which it should be conducted so as to make the fullest contribution toward mutual understanding among Christians of various denominations.

But of even greater significance were the two sessions devoted to a conversation upon the meaning and value of the sacrament in our actual experience. The conversation was conducted in a quietly devotional atmosphere. Representatives of many different communions spoke with the complete frankness which implies unbroken mutual trust, in spite of ecclesiastical and theological divisions. They spoke, not of theories about the sacrament, but of what it meant for their own spiritual life and that of their fellow-churchmen. The astonishing thing was to discover that on this level there is nothing substantial to divide us. As the conference proceeded, the sense of our fundamental unity in the deepest things grew strong.

The fitting climax would have been a corporate communion. The archbishop expressed the thoughts of many when he spoke of the regret and shame we must feel that such a thing was still impossible without violating in certain directions the unity to which we desired

to bear witness. All who took part in the conference must have gone away with a renewed determination to try every way to abolish this paradox.

It is probable that one practical result of the High Leigh conference will be a definite step to bring together the friends of reunion in this country in a fresh effort. Meanwhile the decision was made to embark at once on preparations, with the expected collaboration of other national groups, for a united study of the doctrine of the church, in which our divisions of opinion come to a head. It was felt that the time had come to "grasp the nettle" by tackling this contentious question. If it can be discussed in the spirit of High Leigh there is no need to despair of the issue of the discussion.

[From Rev. C. H. Dodd, D.D., in *The Christian World*, London.]

A Plea for Unity Between the Baptist, Congregational, and Presbyterian Churches in England

Loyalty to Christ always calls for the closest possible unity amongst his followers. To-day, in view of the opportunities and perils of the present hour, the need for the closing of the Christian ranks is imperative. Unity of spirit must express itself, if it is to be true and effective, in unity of plan and action. We who issue this appeal are Baptist, Congregational, or Presbyterian ministers. After much conference we are impelled to make this statement by a great sense of urgency and conviction, arising out of our common thought and experience.

We believe the time has fully come for much closer coöperation, and unity between our denominations in England. The way forward in Christian unity seems to be for those denominations closest together in history, faith and order, to come together. We are impressed by the movement toward unity evidenced by the great Methodist achievement, and the formation of the re-united church of Scotland, and of the United church of

Canada. We believe that there are reasons calling for the unity of our three denominations as imperative as any that led to these unions.

The onus of proof, we suggest, should lie with those who maintain the necessity for the continued separate existence of our denominations in circumstances vastly different from those in which they took their rise. Can anyone maintain that if we could make a fresh start to-day in organizing the Christian forces of England for their task we should create anything like the existing churches? Can we justify our present separation? Truths which were once a battleground of contending parties are now tacitly accepted by the Free churches generally. Denominationalism has become in the modern world a thing of outworn meaning, and a scandal and a stumbling block to many. The growing impatience with our divisions among the younger people both inside and outside our churches is more than a sign of the times: it is, we believe, a moving of the Spirit of God. It is significant that new streams of religious life as they arise inevitably overflow our denominational barriers.

We plead for a unity of comprehension, not of compromise, in which all would be free to witness in the united church for the truths hitherto cherished in isolation. So would a richer fellowship be born, and all stand to gain from the wealth which each denomination has garnered from its history of thought and life. Already within each of the existing denominations to-day there is an accepted diversity of thought and practice which does not express itself in separate organization. As each denomination is none the less bound together by a common loyalty to the great foundation truths of the Christian Gospel which transcends these differences, so could it be in the larger church of which we dream. We need a better sense of proportion as to the relative importance of the different elements in our denominational witness. In the vital matters of our faith we are one. The true divisions between the members of our three churches, if we must have divisions at all,

would run right across our present denominational boundaries.

We are glad to know that conversations are proceeding between official committees regarding closer coöperation, and our desire is to assist their work, but in some respects the terms of reference are, it seems to us, unduly restricted and do not represent the widespread sense of the imperative need for urgent and vigorous action. Some coöperation there is already, but it is for the most part spasmodic and unorganized, and we believe that mere coöperation which refuses to contemplate the merging of denominational identity is bound to prove inadequate to the needs of the situation. For example, the criticisms frequently made of existing "union churches" are justified only because the further steps logically called for have not been taken. The congregational life of many of these churches bears witness to the value of that wider fellowship for which we are pleading.

The movements of population, the needs of the new housing areas, the conditions in many smaller towns and villages, and in the slum areas of our great cities, the situation in our schools and colleges, to say nothing of the presentation of the Gospel to the non-Christian world abroad, all present problems that cannot adequately be met by isolated denominational action. We must learn to think less in terms of individual congregations and more in terms of the locality, the city, the country, the nation, if the churches are to meet the new problems and the grave needs of our time.

We are aware of the difficulties in the way of closer union and the arguments that have been advanced against it. We believe that none of them is insuperable, given the will to unity. We would urge the fullest possible investigation of the whole question. The time has come when our assemblies should put it on their agenda. Churches, county associations, presbyteries, ministers' fraternals, young people's societies and the like should discuss the

issues raised. Joint meetings of county associations, unions and presbyteries even now might do much to promote united action and to prepare the way for further union. The possibilities of profitable united action are too numerous to set down here. Let us seek diligently and without delay to know the will of God in this matter for our churches in this generation.

Our three denominations took their rise at much the same time and from the same spring. Their courses seem to-day in the providence of God to be flowing closer together again. We plead for an outward organization that will correspond both to the needs of the situation and to the inner truth of the spiritual relations of our churches, so that we may play our part more worthily in winning the world for Christ. The same spirit of loyalty to our Lord which led our forefathers to separate themselves from the church of their day and from one another is to-day impelling us to a closer unity in his service.

We invite those in the three denominations, both ministers and laymen and women, who are in sympathy with this appeal to give their names to any of the signatories, or to Rev. Hugh Martin, Annandale, North End-road, London, N.W. 11.

(Signed)

W. M. BARWELL
F. C. BRYAN
F. BUFFARD
A. J. BURGoyNE
JAMES BURNS
J. GOLDER BURNS
C. BERNARD COCKETT
H. J. FLOWERS
JAMES FRASER
A. HERBERT GRAY
E. W. GIBBONS
FRANK J. GOULD
E. E. HAYWARD
J. ERNEST JAMES
ALAN KNOTT

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F. TOWNLEY LORD
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HUGH MARTIN
A. J. NIXON
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JOHN A. PATTEN
T. POWELL
H. CECIL PUGH
R. GUY RAMSAY
WILTON RIX
B. R. H. SPAULL
H. H. SUTTON
F. J. WALKEY

While not members of the original group, we wish to express our cordial sympathy with this appeal.

CHARLES BROWN
H. C. CARTER
R. C. GILLIE
C. C. GOODLET
ARTHUR ITTER
RICHARD JEWSON
JAMES LITTLE
HERBERT MARNHAM
E. G. MILES

LEYTON RICHARDS
J. LEWIS ROBERTSON
C. ANDERSON SCOTT
F. C. SPURR
R. W. THOMPSON
FRANK N. TRIBE
W. MERCER WADE
H. ERNEST WOOD
NORMAN WILLS

[From *The Christian World*, London.]

Could the Orthodox Church Accept Protestant Ministries?

In recent discussions on Christian reunion, especially touching the necessity of an apostolic ministry, allusion has frequently been made to the passage of the famous Orthodox theologian Dyovouniotes, to the effect that the Orthodox church could accept in their orders even ministers who have not been canonically ordained (e.g. Protestant ministers?), without reordination, simply by the exercise of the church's stewardship and by *economia*. That this is Dyovouniotes' own teaching (*Ta hepta Mysteria*, p. 162-5) seems clear; unhappily the impression has gone abroad, indeed it has been proclaimed from some theological chairs in this country as a certainty, that Dyovouniotes on this point is typical of Orthodox theologians and represents the general tradition of the Eastern church. It has even been suggested in some quarters that the Anglican church might take a leaf out of Orthodoxy's book and accept Protestant ministers by *economia*, as clergy of the church, with no further ordination.

I hope to show that Professor Dyovouniotes in the passage above referred to does not represent the general tradition of the Eastern church, indeed that in so teaching he stands almost alone among Orthodox theologians, and that it would be most unwise for us to take this erratic speculation of his as a precedent for our own sacramental theory or practice.

In the first place, the Eastern church has always insisted on the absolute necessity of episcopal ordination and of apostolic succession. This is not simply her canonical practice, but also her dogmatic teaching. Khomiakoff, "the father of modern Russian Orthodoxy," though very liberal in many ways, is uncompromising on this point. In his "Cherkov odne" ("the Unity of the Church"), he states plainly the teaching of Orthodoxy: "if ordination ceased, all the sacraments except baptism would also cease; and the human race would be torn away from grace; for the church herself would then bear witness that Christ had departed from her."

He does not share the view that any community, having lost the apostolic succession, could originate its own ministry, or that presbyters (in the modern sense of the word) could truly ordain. "The right of laying on of hands in the sacramental sense does not belong to the faithful in general, it did not in the time of the Acts of the Apostles belong even to the preachers of the faith, however great their personal sanctity; it belonged only to the apostles, just as later on it belonged only to the bishops." (L'Eglise Latine et la Protestantisme). Where the apostolic succession has been maintained, so far as externals and right belief go, outside Orthodoxy, the church can by *economia* accept such orders (e.g. Roman or Nestorian), but never does he hint that any non-episcopal ministry could possibly be accepted in this way.

The starting point of Khomiakoff's conception of the ministry is, like that of the writer of Hebrews and

Clement of Rome, the fact that "the less is indisputably blessed by the greater," and not the other way around.

"C'est pourquoi la plénitude des droits ecclésiastiques, confiée par le Christ, à ses apôtres, s'est toujours trouvée au sommet de la hiérarchie, bénissant les grades inférieurs" (L'Eglise Latine et le Protestantisme, p. 148). "Abolir l'épiscopat est chose impossible, car il est la plénitude des droits ecclésiastiques réunis dans un individu," (Khomiakoff would thus be undisturbed, if it should be definitely proved that the early "presbyter-bishops" ordained—indeed he says as much (p. 148-9)—*"la confirmation et la bénédiction (car tel est le sens de l'ordination) n'appartient qu' ceux qui ont eux-mêmes reçu cette bénédiction qui couronne toutes les autres, pour que l'Eglise ne se trouve pas infidèle au précepte apostolique, et pour que toutes les fonctions inférieures tirent leur source et leur sanctification de la fonction supérieure. Telle est la doctrine de l'Eglise par rapport à l'ordre épiscopal, dont les autres ordres cléricaux ne sont que la conséquence" (p. 150).*

Thus the bishops alone like the apostles of old are the source of apostolic ordination, which is indispensable to the church, and the church and her ministry, like the incarnation, are gifts from above, not an evolution from below. The church, to quote Soloviev, is, as was her Lord (the God-man), divinely-human, not humanly-divine.

This then according to the teaching of the greatest and most representative of modern Russian theologians is the *doctrine* of the church. But the "Confession of Dositheus," the official and synodical declaration of the Orthodox faith set forth by the council of Jerusalem, and given almost ecumenical authority by the Greeks, is no less clear. "Episcopacy is so necessary that, if it were taken away, there would be neither church nor Christian nor even their name. . . . For the bishop, being the successor of the apostles, called to that office by imposition of hands and invocation of the Holy Spirit, having received by a continuous succession the power given by God to bind or loose, is the living image of God upon earth—the fount of all the sacraments. . . . This episcopacy seems to us as necessary to the church as breath to a man, or the sun to the world."

The answer of the synod of Constantinople to the Non-Jurors (1672) is equally clear. "The fountain and source of the priesthood is no other than the bishop . . . nor indeed can he be a priest, who is not called to the office by episcopal ordination."

The Patriarch Meletios at Lambeth expressly rejected the speculation of Dyovouniotes. The bishop of Gloucester quoted the latter to the effect that the church could by *economia* recognize priesthood and sacraments, even where the apostolic succession had been lost. "The patriarch replied that while it was true that the church had power to reject the priesthood of schismatics, it has no power to recognize ordinations in churches where the apostolic succession has been broken. He said that in the whole history of the church there had been no example of such an economy as that. Where the priesthood of heretics possessing orders with apostolic succession had been recognized, it had been after thorough examination which in other instances had led to the requirement of reordination. (The painstaking investigation of Anglican orders, as well on the historical as on the dogmatic side, is a good instance of this). Economy, the patriarch added, could never be used where it clashed with the fundamental grounds of faith." (*Lambeth Conference Report*, 1930, p. 59. This refers to the private reports of the bishops, not to the "Report of the Lambeth Conference," officially published to the world, which summarizes this discussion very inadequately.) These words of the patriarch are most weighty and authoritative, and ought to be decisive.

Nor is this teaching any innovation; quite the contrary. Macarius in his *Théologie Orthodoxe* points out that the church does not repeat, but accepts orders, "*régulièrement* (validly) *administrés, même dans les sociétés hétérodoxes*" (e.g. Roman Catholic clerics), but that "*l'Ordination administrés irrégulièrement et illégalement* (i.e. invalidly), *comme cela se pratiquait chez les hérétiques, était reconnue comme inefficace par*

l'Eglise, qui statua de la suppléer par une nouvelle ordination légale." He gives various examples of ordinations which the church could not accept and concludes: "*Ainsi en use-t-elle de nos jours avec ceux qui lui reviennent du protestantisme. Au reste, à vrai dire, dans ce cas-là, le sacrement de l'Ordre n'est pas répété, il est administré proprement pour la premièrement fois, la premièrement ordination n'ayant pas été véritable, mais seulement prétendue.*" (Vol. II, pp. 591-2). That is, Protestant ministers having no ordination at all, there is nothing for economy to work on, nothing to validate—they are laymen and must be received as such.

Coming down again to the present, Professor Komnenos (whose influence had much to do with the acceptance of Anglican orders by the great church in 1922) argues that Anglican clergy can be received as true priests by *economia*, since "they have received not the semblance of ordination but an ordination which is real, and is based upon a most incontrovertible, humanly speaking, succession from the apostles, upon its canonical transmission, and upon an essentially and fundamentally right conception of it." (I am making use of the Rev. J. A. Douglas' excellent translation. He adds that our baptism is valid, and that "apparently the recognition of baptism involves that of ordination—insofar as the particular conditions necessary for it (specified above) are observed, which conditions are not found among the followers of Luther and Calvin, but are found among the Anglicans." Thus this broad and liberal Orthodox writer cannot envisage recognition, even by a generous use of "economy," of a non-episcopal ministry. Androutsos seems equally clear in this regard, and Mesolora is emphatic that while "schismatics" may be received by *economia*, all "heretics" must be reordained or rather ordained.

The holy synod of Constantinople, in recognizing Anglican orders (1922) did so: (a) because of the fact of the true ordination of Archbishop Parker, (b) be-

cause "in this ordination and those subsequent to it there are found in their fulness those orthodox and *indispensable* visible and sensible elements of valid episcopal consecration—namely the laying on of hands and the *Epiklesis* of the All-Holy Spirit, and also the purpose to transmit the *charisma of the Episcopal ministry*."¹

The learned Dr. Demetrios in his *Orthodox Catechism* (Chicago, 1929), says that the church can, by economy, accept episcopal orders where the apostolic succession is unbroken (Armenians, Anglicans, Romans, etc.) but not where this has been lost, as in the case of Protestants. Since Protestant ministers are "utterly unordained," there can be no question of recognizing them as anything else, even by the widest exercise of *economia*.

Likewise the famous Dr. Hamilcar S. Alivisatos, professor of canon law in the theological faculty of the University of Athens, formerly procurator of the state on the holy synod of Greece, says in his article in *The Doctrine of Grace* (Edited by W. T. Whitley, Macmillan Co., 1932) page 275: "The sacraments performed by clergymen of other non-Orthodox churches, can be valid and communicate the sacramental grace under the conditions, first, that their church accepts a doctrine of sacraments and of sacramental grace similar to the Orthodox church, and secondly, that these clergymen accordingly are *rightly and canonically ordained by their bishops having the apostolic succession unbroken*."²

Perhaps the greatest living Orthodox theologian is Professor Boulgakoff, of the Russian Institute of Theological Studies in Paris, whose brilliant and profound articles on the church have appeared in the pages of *Theology in England*, and of *The American Church Monthly* on the other side of the Atlantic. His teaching is especially lucid: According to him, the church "distinguishes between a canonical continuity of priesthood or its absence outside Orthodoxy. In the first case after

1. My italics.

2. My italics.

reunion the church accepts a priest without reordination, whereas in the second case this is not done. . . . The *absence* of such continuity in Protestantism cannot, in any way, be compensated by reunion. A Protestant pastor will always be a layman to Orthodoxy if he joins it. On the contrary if a Roman Catholic hierarch joins Orthodoxy he is received without reordination . . . the church at all times, as now, recognizes at least *potential* priesthood in schism, which receives its full *lawful* strength and jurisdiction through reunion with Orthodoxy. . . . But *ex nihilo nihil fit*, as obviously follows from the relationship of the church to denominations which have lost their continuity of priesthood.”³

“Continuity of apostolic succession does not in itself suffice for canonical appointment. However, it is also obvious that the *absence* of such a succession excludes the possibility of ordination. Uncanonical ordinations are not bound to be recognized by the church; in the absence of such ordinations, nevertheless, the church can, in no case, and under no circumstances accept such priesthood. Neither the present-day Ukrainian ‘self hallowers,’ nor different kinds of sectarian priests or Protestant pastors, in any kind of circumstances can ever be recognized as priests, because even the authority of the church has its natural boundaries and cannot make the non-existent, existent. In this lies the immense difference between the *objective* position of all sorts of ‘self hallowers’ and those ordained — that is, the ineffective hierarchy, if certain conditions are present, becomes valid without reordination; such a possibility exists here. It is true that the church likewise has the right of *not recognizing* a false hierarchy, in spite of all the incontestability of its apostolic succession—in the same way as she did not recognize the hierarchy of all sorts of heretical and schismatic communities. But the church also can, after reunion, accept these without reordination, which she cannot do with the

3. “Outlines of Teaching About the Church,” by Sergius Boulgakoff (*The American Church Monthly*, Vol. XXX, No. 6, pp. 420-422).

unordained. Acceptance or non-acceptance at reunion is within the power of the church, which is here guided by consideration of so-called church 'economy'—that is the practical wisdom and good of the church. By accepting into the existing order the church fills the insufficiency, gives power to the ineffective, imparts grace to that which lacked grace."⁴

Fr. Boulgakoff's articles in the Russian magazine *Put* (the "Way") are equally to the point and his three-fold classification of ministries—(1) those valid in the strict sense, possessing both "actuality" and "power" (the Orthodox hierarchy), (2) hierarchies outside the church, possessing a true apostolical succession, which suffers a "paralysis" (though not a "nullification") until their reconciliation with, and acceptance by, the church (Romans, Nestorians, and probably Anglicans); and (3) those which are utterly null and void, beyond any possibility of economic validation (Protestants, etc.)—simply makes clear and explicit what has always been plainly implied in the doctrine and practice of Orthodoxy.

I have been assuming throughout that Dyovouniotes, in the passage in question, intends to assert that the church could by *economia* recognize any and every kind of ministry outside herself, e.g. those of Protestantism. He does not, however, absolutely say this, and as he elsewhere insists on the necessity of a right faith, especially as regards the sacrament of ordination, and as he uses the word "canonically" rather loosely in several different senses (sometimes more or less akin to the western term "regularly"), it may be that he has reference to such sects as the priestly "Old Believers" with the Bosnian succession,⁵ derived from *one* bishop, which the Orthodox church, therefore, does not recognize as valid, but which perhaps, by an extreme extension of *economia*, could be validated. When he speaks of the loss of a

4. *Op. cit.*, Vol. XXXI, No. 1, p. 17.

5. Or possibly such orders as those of the Swedish church.

"canonical" and "apostolical" succession, he may mean no more than this. This interpretation, which I submit tentatively, seems to receive some confirmation both from the ultra-rigid views of Dyovouniotes as to what constitutes "canonical validity"⁶ and from the fact that he proceeds directly to speak of "the explanation of the church's action," i.e., he is seeking a rationale of the actual practice of the church, which, as we have seen and as he must know), has never accepted non-episcopal ordination even by economy. In any case, whatever his meaning, there is, I believe, not another Orthodox theologian of any standing, who asserts the power of the church to do what even Almighty God cannot do, blot out and reverse the past, turn her back on history, and make a non-existent succession existent.

A few words on the *rationale* of economy may not be amiss. I suppose the nearest equivalent we have in the West, is in the effect of baptism on the marriage of the unbaptized. The latter is, of course, not sacramental; yet if the parties are converted and baptized they do not need to marry again, the marriage becomes automatically sacramental (though they may, if they wish, have another ceremony). This analogy is used by Khomiakoff in one of his letters to William Palmer, the famous Phil-Orthodox Tractarian. It should be noticed, however, that not every kind of union becomes sacramental through baptism and entry into the church, but only a marriage. A temporary liaison or a "companionate marriage," à la Judge Lindsey or Bertrand Russell, would certainly not be validated or made sacramental in this way. So, too, in the exercise of *economia*, apparently, only such orders and sacraments can be validated as would, if performed *within* the church (perhaps in emergency) be recognized as valid under similar circumstances. To have electric light in one's home, it is necessary not only to have the house wired, but to have the current flow from the power

6. Also from his insistence upon the necessity of proving the canonicity of Archbishop Parker's consecration before recognizing Anglican orders.

house. If the current, for any reason, is shut off, the wires themselves will supply neither light nor power—such is the case with hierarchies of apostolic succession outside the church. If the current is turned on again, the house need not be rewired — unless the wires have fallen into such a state of disrepair meanwhile as to be useless. But the presence and activity of the power-house, likewise, will supply electricity only to the houses which are properly wired. Both factors are necessary—the wiring equipment (apostolic succession), and vital contact with the power house (the church). This crude illustration may, I trust, be pardoned, as an endeavor to make clear a conception which to Westerns is difficult to grasp.

I think that I have said enough to prove conclusively, from representative theologians and councils of the Orthodox church, that she could never, by the furthest stretch of *economia* and *synkatabasis*, accept non-episcopal ministries. The absolute necessity of an unbroken apostolical succession through the episcopate, together with a true (sacramental) conception of it, is maintained by her, without wavering or compromise, alike in her canonical practice and in her dogmatic teaching. Economy cannot be used where it would conflict with the latter.⁷ We shall be wise if we do not risk the further dilution — or even destruction — of our catholicity, by acting on a conclusion the premises of which are most precarious.

[From Rev. William H. Dunphy in *The American Church Monthly*, New York.]

Intercommunion Once More

Strange things happened at the recent meetings of convocation presided over by the archbishop of Canterbury. With the best intentions no doubt the bishops

7. Or even appear to conflict. (Cf. The Rev. J. A. Douglas—"Theology"—Jan., 1932).

brought forward the proposal that under certain circumstances and on special occasions "Non-conformists" (ie., Christians like you and me who are not members of the Episcopal church) should be allowed to take communion in Anglican churches, the giving or withholding of permission to be in the discretion of the diocesan bishops. Dr. Carnegie Simpson in *The British Weekly* expresses the situation thus: "The bishops were disposed to sanction this where a non-Anglican being baptized had no church of his own denomination to go to, also in schools and colleges, also on special occasions of joint religious effort or intercourse." This last clause would make it possible for Anglicans in South India to give communion to Presbyterians, Wesleyans, and Congregationalists attending the conference on union. Oh, the pity and the shame of it that in the year of grace 1932 such a situation should be possible. But though one is glad that the bishops of the church of England had enough common sense to realize that they must make some advance, if their discussions on union with English Free churchmen were not to prove a fiasco, their "lordships" displayed their amazing lack of humor as usual. Because England is a democratic country, and its people are all educated, Free churchmen refuse to be patronized. If there is to be any real discussions on union the brand of inferiority must not be put upon them. Dr. Hutton points out that the Free churches never asked the Anglican church for this favor, and thinks it most unfortunate that men who as individuals are capable of bad taste should so publicly discuss the fitness or unfitness of certain of their fellowmen to share in Christian fellowship with them (especially as they never asked for it). Be that as it may, this purpose of the bishops so halting, so feeble, so patronizing and, as some think, so insulting, caused in convocation an exciting debate. It seemed to many a terrible proposal. It would lead to further division and strife. The result was that no decision was come to; the whole matter was

referred to a committee. *But* here is the point to be noted: the convocation which turned down the feeble and halting proposal of the bishops about their Free Church brethren in England unanimously agreed to intercommunion with the Old Catholics: thus, "each communion agrees to admit members of the other communion to participate in the sacraments."

So there we are, up against the old barrier; the superstitious belief, the heathen belief, held apparently by the majority of Anglicans, that unless a minister of the Gospel has been episcopally ordained his ministry is not valid, and along with that, this other un-Christian belief that unless a person has been confirmed by a bishop he is not to be admitted to the Lord's table.

If the negotiating churches in North India decide that in the interests of union, a superintendent (as with the Wesleyans) or a bishop (as with the Methodist Episcopal) should be included in the proposed scheme of church government, they must make it absolutely plain that such a superintendent or bishop has no sacerdotal powers, that he is the servant of the church and not its lord. Indeed, the whole history of the church would indicate the wisdom of avoiding the word *bishop* altogether* especially as it is not proposed to deprive congregations, sessions and presbyteries (church councils) of the powers which they already possess.

[From Dr. J. M. Macfie in *The United Church Review*, Saharanpur, India.]

The South India Scheme Again as Seen by Anglo-Catholics

It may be asked what importance any action taken on this subject in far-away India, where as yet the American Episcopal church has no official work, may

* A Methodist Episcopal friend tells me that the word *bishop* does not occur in the original constitution of his church. The idea is one of effective superintendence.

have for churchmen in this country. The answer is that the action which the church in India is asked to take is one that is without precedent in the Anglican communion, and that has a very important bearing on the relations of the various national churches making up that entity, to one another and to the rest of Christendom.

In order to refresh our memories on this subject, we quote from the summary of the original plan given in *The Living Church* of August 7, 1926:

"The South India United church—representing Presbyterian, Congregational, and German Evangelical missions, would agree with the church of England that, after a fixed date for union, 'all ordinations will be in the hands of the episcopate.' . . . From that date, for a period of fifty years, the ministers of all the contracting powers shall be recognized 'as ministers of the word and sacraments in the united church.' . . . After that, the ministers who had entered into the arrangement having passed away, it is assumed that only episcopally ordained ministers would remain."

As we pointed out at that time, there appears to be a considerable amount of ambiguity as to these "episcopally ordained ministers." Are they to be priests or not? If so, what is to be their relation to the other ministers who are not priests? If not, just what significance is to be attached to the episcopal ordination?

Subsequent events developed the fact that, though it is proposed to maintain the historic episcopate, "no particular interpretation of the fact of the historic episcopate is to be demanded." A form is to be provided for consecrating bishops, and another form whereby bishops—and only bishops—can ordain ministers, but no explanation is to be given as to fact of the episcopate or the nature of the "episcopally ordained ministers"! Can anyone suggest a more flagrant case of pure superstition than the requirement that a minister be recognized only after the laying on of a bishop's hands, while not defining the status of either the bishop or the minister, or the significance of the act?

Again, according to the terms of the draft agreement, "the United church will seek to be in communion with the churches of the Anglican communion" and also "will seek affiliation with or membership in the World Presbyterian Alliance, the World Union of Congregational churches, and the Ecumenical Methodist Conference."

If intercommunion with all of these bodies is established, what will be their relation to one another?

If a Presbyterian minister from New York goes to India and becomes a minister of the United church,* and then returns to this country and desires to exercise his ministry in the Episcopal church, will this church have to accept him without re-ordination? Surely if this is the *terminus ad quem* to which the Anglican communion is asked to give its approval, it would be better to consider on its merits the question of abolishing the requirement of episcopal ordination in the Anglican ministry, rather than putting the sectarian minister to the trouble and expense of making the round trip from New York or London to Bombay or Calcutta in order to admit him to the Anglican ministry by the back door without re-ordination.

These are a few of the perplexing questions faced by the General Council of the newly autonomous church in India at its recent session. Anglo-Catholic members of the council, as was to be expected, demanded that the ambiguities in the plan as proposed be cleared up, so that it might be determined whether proposed union would be indeed a step toward Catholic reunion, or only the setting up of one more schismatic

* The scheme provides that "for thirty years succeeding the union, the ministers of any church whose missions have founded the originally separate parts of the United church may be received as ministers of the United church if they are willing to make the same declarations . . . as are required from persons about to be ordained or employed for the first time in the United church. After this period of thirty years the church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry" (Canon Plumptre in *Canadian Churchman*, February 28, 1929).

church. In so doing they had the support of the resolutions adopted by the 1930 Lambeth Conference. We should suppose that Protestants would be equally desirous of clarifying this question. To quote the *Church Times*:

"It was felt by them [Catholics] that the scheme, in the form in which it stands at present, gave the impression that bishops are merely executive officers of elected councils; that confirmation is merely a means of admission to communicant membership; and that the duty of priests to act as ministers of absolution is ignored. If that impression were allowed to go forth uncorrected, Catholic doctrine would be reduced to the level of utilitarian expediency, and Catholic institutions would be degraded from being means of grace to the position of mere organizing conveniences."

We confess that at this stage of the negotiations it looks to us as if that is a true picture of the scheme. We are glad that the council ultimately adopted the resolutions demanding clarification of the ambiguities on those important subjects.

Before any one of the Anglican churches becomes a party to any such far-reaching scheme of unity the entire communion, including the American church, is entitled to know officially and without ambiguity exactly what the new united church will stand for, and especially whether or not its doctrines will be those of the Catholic faith. Unless satisfactory guarantees can be given on that score Catholic churchmen can have no part in the new church, nor can the churches of the Anglican communion seriously consider the question of intercommunion with it. If one province of the church does unite with such a body, it will not have taken a step toward reunion, but rather will have cut itself off from the Catholic faith, from fellowship with the historic church, and from communion with the see of Canterbury, regardless of how valid its episcopate may technically be, or how loud its protestations of inclusiveness.

A union based on misunderstanding or ambiguity is far worse than continued division based upon honest differences of view with respect to fundamental principles. We hope, therefore, that a definite statement as to the vague parts of the South India proposal will be published to all the world before the proposed union is consummated. Whether Catholics and Protestants can agree on such a statement is a matter that remains to be seen.

[From *The Living Church*, Milwaukee, Wis.]

Approaches of Anglicans and Non-Conformists in England

In a day when we would fain believe that a real advance has been already made toward the reuniting of the divided members of the Body of Christ in England, it comes rather as a shock to learn from Dr. T. R. Glover that "discussions with Lambeth are not yet very serious on either side." We can understand that a critic from among "the Baptists who least favor union with those who baptize infants and obey bishops" may adopt a chilly attitude toward the "resumed conversations" at Lambeth. But is it really true that the discussions are not serious? It is certainly true that the discussions have not yet led to all the results which those who first began them anticipated. Some who have taken part in them have frankly found them disappointing. Yet the half is often greater than the whole, and the consideration of preliminaries, the preparing of the ground, the laying of foundations, may well be the most important part of negotiations so momentous as these. Too often a hasty dash at the goal, instead of achieving victory, may lead to failure and delay.

We refuse to believe that the discussions are not serious. Most certainly the bishops engaged in them are

in earnest—their very names are a guarantee of that; and what we know of the representatives of the Free churches makes us equally sure of them. And, if it be made a reproach against Lambeth that its spokesmen are very slow to recommend some practical step to be taken here and now, as an earnest of fuller union to follow, let it be remembered that reunion with the Free churches at our doors must, of necessity, affect us more nearly than any other form of reunion, and that it opens up problems which are different in kind from those which wait upon our union with the old Catholics or the Eastern Orthodox. These Free churchmen are our bone and our flesh: they belong to our country: they speak our language: they live at our doors in every town and village of the land: they inherit many of our traditions: their separation from us is a shame on our common Christianity, and their reconciliation with us must be the constant object of our work and prayer. But, for that very reason, we cannot acquiesce in any solution which does not really remove the scandal and cure the wounds which division has made. It is of no use to cry “peace, peace,” and to heal lightly “the hurt of the daughter” of our people. “Unity,” says Dr. Glover, “must precede union,” and he is absolutely right.

Meanwhile, on both sides we have to educate our people. Great numbers, both among Anglicans and Free churchmen, so far from desiring reunion, do not give to the matter any thought at all. They are quite contented with things as they are, and they find no reproach cast upon their Christian name by our unhappy divisions. They need to be taught that these divisions are an outrage and a shame—something to be repented of, something, by the grace of God, to be cured. They need to be instructed in the questions at issue, the things which keep us apart, the methods which are suggested, or may yet be planned, for uniting us. Above all, they need to be encouraged, when the times are so favorable, to organize and participate “in efforts of evangelism in

coöperation with Christians of other communions, both as a means of bearing effective witness to the multitudes who are detached from all forms of organized Christianity, and as a means of expressing and strengthening that sense of unity in the gospel which binds together in spiritual fellowship those who own allegiance to different churches."

[From the Bishop of Peterborough in *The Guardian*, London.]

John Haynes Holmes on the Pope

It is easy to make fun of the pope, and his apostolic and pontifical utterances. His plea to Protestants at the close of the old year, that they should accept the virgin Mary, come under the ægis of the vatican, and therewith restore the broken unity of Christendom, had a quality of naiveté about it that was wellnigh incredible. But we believe it to be unfair, as well as foolish, to emphasize the details of a papal utterance and ignore its substance. The impressive thing about this recent statement on the reunion of Christians was the fact that the pope's heart was disturbed by the church's endless divisions, and was seeking a way of healing these differences. That he should offer *his* way was as natural and inevitable as that we should offer *our* way. The main point was that the pope wanted Christians to be again "one body in Christ," and dared to say so. The same thing holds good of other utterances of his holiness in recent months. No religious leader of whom we know to-day has spoken so directly and fearlessly against war and for peace as the pope. No other has dealt so uncompromisingly with the economic plight of mankind. Nor has any other ventured to point out the spiritual character of the present depression—i. e., its origin in materialistic ways of life that mark the degeneracy and of course the disintegration of our society. We are not Catholic and seldom find much to

interest us in Catholicism. We lament the prejudices and pretensions which "crib, cabin and confine" the papal mind. But we believe that, within his unescapable limitations, Pius XI stands out to-day as the most serious, sincere, and stalwart Christian spokesman of our time. We ask our readers to point to any leader of any church who rivals him in his insistent application of spiritual ideals to the problems of a corrupt and troubled age.

[From *Unity*, Chicago.]

Necessity of Change on the Mission Fields

A profound transformation of the church in the mission field of the orient is needed. The main direction indicated is away from sectarianism toward unity and coöperation, and away from a religion focused upon the vital issues of life for the individual and for the social environment in which the individual lives.

There are large churches in the important coast cities of China and in the great centers of life in India and Japan which are notable for their spiritual power and impressive interpretation of Christianity.

When we pass, however, from the outstanding churches of wide influence and constructive power and come to the ordinary churches as they are found scattered about in cities and villages throughout these thickly populated countries, the store to be told is not all that one could wish. There is a long list of weak churches and dull services to report.

The natural impression which one gets is that the standard preaching is far too doctrinal and is a complicated system of ideas instead of being a thrilling way of life. It lacks in constructive and stabilizing power.

No one can study the religious life of the countries of the orient without being impressed with the fact that Christianity in these lands is something very much larger than the roll of church membership would indicate. Christianity has plainly outstripped the church. It is

notable how many persons there are who have felt the attraction of the ideals and personality and teachings of Christ and who are not enrolled as actual members of the church.

They have never been counted nor can they ever be counted, but no one can fully estimate the effect of the missionary impact until he takes into account the fact that there are great numbers of persons who have felt the unimaginable touch and drawing power of the life of Christ and who are quietly living on a higher level because of it. Persons of this type are in the cabinets and councils of all these countries.

They are leaders in education, in agricultural development, in social endeavors, in the work of city planning, in prominent business houses, in Y.M.C.A. and Y.W.C.A. work and in most of the good adventures which give promise for the future. The reasons for their failure to ally themselves with the church are many and varied. There is a similar situation in our own country and to some extent in every country on the globe where Christianity has been disseminated.

Among the changes that are most often referred to by Christian leaders in the several countries as urgently needed if the church is to become an adequate organ of spiritual life, the one that would certainly come first would be a change away from sectarianism, and a narrow denominationalism, and in the direction of complete Christian coöperation. Missionaries who are to go out in the future ought to leave all their sectarian baggage behind and go out to work for a unified Christianity and a universal church. But much more than that is needed.

We must discover some way by which the existing denominations at home can rise above their separate entities and coöperate in a world-wide expansion of Christianity as urgent and essential at home as it is abroad. The tasks which now challenge Christianity will call for the corporate wisdom of the united church and

for all its spiritual resources. It concerns America as much as it does mission lands. Any plan which can be devised for carrying forward toward completion the work which missionaries have begun abroad will almost certainly fail unless the churches in America can draw together for a united spiritual task.

The spirit of coöperative effort has been growing in depth and volume in recent years on all of these missionary fields in the orient and some measure of united action is already not only in sight but in actual operation. Organic union does not seem to us necessary. It is in many ways an advantage to have in all lands varying shades of thought and interpretation and a different emphasis on significant points of organization and practice if they can be maintained without interfering with unity of spirit and without interrupting coöperative work for common ends.

Conformity is by no means desirable. Differences of thought and emphasis should be welcomed. They become tragic only when each one of those who disagree claims to be infallibly right, when each excludes the other from fellowship, or when the disagreements reach the point of engendering hate and bitterness and defeat the possibility of sharing life, ideals and common purposes.

The church is a going concern, and it must continue to perform its functions while the progress of reconstruction is under way. But however difficult this task of the reconstruction of the church may be, those who share most deeply in its life and feel most profoundly the weight and responsibility for its future are pretty well agreed that it must undergo a far-reaching transformation.

[From the Report of the Appraisal Commission on Foreign Missions Inquiry, Albert L. Scott, chairman. 1 Pershing Square, New York.]

BOOK REVIEWS

THE JEW THROUGH THE CENTURIES. By Herbert L. Willett.
Chicago: Willett, Clark & Company, 422 pages; price \$3.00.

No one can read this book through without being impressed that it is one of the great books of the year. Not only is the theme one of the most fascinating and mysterious in history, but the fine scholarship and clarity of diction give it a place of delightful and profitable reading. It is the history of the people of "the burning bush"—ever burning but never consumed. Dr. Willett sees the Jews as a distinct people from the Hebrews, dating the Jewish history from the fifth century B.C., successive dispersions having brought the older Hebrew nationalities to their end, but the roots of Judaism are, of course, in the Hebrew origins.

The kingdom of Saul, David, and Solomon was broken asunder, ten tribes called Israel going into Assyrian captivity in 721 B.C. and the southern tribes called Judah going into Babylonian captivity in 586 B.C. Basing his conclusion on contemporary sources, he regards the "return," so called, as a myth. On the rise of the Persian power a new policy toward captives was established and the conquered peoples under the Babylonian régime were given the right to go back to their own countries. Many of the Jews went back and this event marks the beginning of Jewish history, being a new community made up of a variety of racial elements organized under Nehemiah and Ezra. Through successive periods they arose to power until under the Maccabees they made a brilliant contribution to the political history of that time; then through internal disorder, they weakened and on the arrival of Pompey in 63 B.C. they passed under Roman rule. In the passing of a four-fold drama Judaism was given a conspicuous place in the thought of the world. These four-fold events were the translation of the Hebrew scriptures into Greek, the Maccabean revolution, the rise of Christianity, and the Roman war—the fall of Jerusalem under Titus, marking the end of the Jewish state covering a period of five centuries (445 B.C.-70 A.D.).

Dr. Willett shows how Judaism and Christianity, both daughter developments of the Hebrew faith, went their divided ways, an unfortunate and unnecessary condition, but the fault of the es-

trangement belongs both to Christians and Jews, though more to the former than to the latter, but in recent years they are finding the way of better understanding by joint conferences, especially work for understanding that is being done by one of the commissions of the Federal Council of the Churches of Christ in America.

The history of Palestine is probably the most interesting in the world—"the holy land" of Jews, Samaritans, Christians, and Moslems. The coming of the Hebrews into that land—their history; the rise of Judaism there and their passing under the Roman rule; the rise of Christianity and its world evangelization program; the coming in of other nations, then the Moslems and the Crusades—those disgraceful adventures of Christians, then Turkish rule and, at the close of the World War, the British administration, facing the problem how to satisfy the ambitions of the Jews and Arabs who must come to learn how to live side by side in peace and harmony—more than a million Arabs and less than 200,000 Jews. The rise of Zionism adds interest to the solution.

No history is so fascinating as those early years of the Hebrews and no people have so profoundly influenced the spiritual life of the world as they have. From them came monotheism which has produced three daughters—Judaism, Christianity, and Moslemism. Their contacts, accretions, and dispersions—the decline and fall of Judah, the close of Hebrew history, the rise of Judaism—make a history that the world has never tired of and Dr. Willett brings freshness and purpose and beauty into his interpretations of those events that make them part of to-day's transactions.

No history of the Jews can be written without a recital of the ugly attitudes of Christians toward Jews that extend through the centuries even into this day. Every right thinking Christian must be ashamed of it. It is the most inexcusable ugliness to be found anywhere in history. With the exercise of a little common sense this ugliness will become a thing of the past. In spite of persecutions they have produced statesmen, scholars, philosophers, philanthropists, musicians, and men of genius in all departments of life. Their hardships rather stiffened the fibres of Jewish loyalty, erecting "the hardshell of Jewish exclusiveness," which saved them through the tragic years of their existence.

They are, as they have been for centuries, everywhere. The young Agrippa said to his countrymen during the siege of Jerusalem, "There is no people upon the habitable earth which has not some portion of you among them." They have lacked an interpreter

like Isaiah for the Hebrews and Paul for Christianity, but they are here with their contribution for social betterment—a people of clear thinking and heroic adventure. Negro Judaism flourished in parts of the West Indies. There are large synagogues of Negro Jews in New York city. On the other hand some Jews have adopted Islam, others in the United States have become Unitarians or Christian Scientists. These are largely from the orthodox. The liberal element among them furnish the bridge over which Jews and Christians may pass in a better understanding of each other. While the liberal Jews reject the doctrines of the trinity, the atonement, and the superior value of the New Testament, yet their attitude toward Jesus is appreciative and reverent and, in some instances they speak of him as “savior.”

The arrival of this book is opportune. While many are thinking about the Christian attitude toward the Jew and the Jewish attitude toward the Christian this book is so fair, revealing, and satisfying either for regular reading or for group study that there is no book which covers the field so admirably and could bring greater satisfaction to Jews and Christians. No modern scholar is better suited to have made this contribution, Dr. Willett having been for many years professor of Semitic languages and literature in the University of Chicago and having made many visits to Palestine as a sympathetic student of the Jews.

COMMUNITY ORGANIZATION IN RELIGIOUS EDUCATION. By Hugh Hartshorne and J. Quinter Miller. New York: Yale University Press; 250 pages; price \$2.00.

Increasingly educators are recognizing that the educational impact must be integrated if Christian character is to eventuate. No one church is able to do a complete job in the field of religious education. The community is the real educator. And so the agencies that promote religious education must coöperate on a community basis. All admit this, but here is a scientific study, showing the necessity for such procedure and illustrated by a suggested program in a typical city.

The book falls naturally into three parts. Part I records the results of a fact-finding analysis of the religious education progress of thirteen agencies in ten cities and one county. Part II is a detailed study of a single community, New Haven, Connecticut, illustrating and concretizing the generalizations arrived at in Part I.

Part III is a scientific program built on the basis of the findings for the city of New Haven. It is intimated that the program is to receive endorsement in New Haven. It is certainly to be hoped that it will and that a later volume will describe the results of the experiment.

The unique features of the program are threefold—the method of control through a council, the recognition of two types of agency—one religious educational and the other social welfare—with provision for their coöperation, and the building of a program on functional rather than structural or organizational lines.

As to control and interinstitutional representation four elements are recognized. These are the people, the churches, the denominations, and other agencies. Each church that elects to support the coöperative program of religious education will be allowed to elect three voting members of the council. Where two or more churches of the same denomination have a community union, it may elect two voting members. Such agencies as the Y. M. C. A., the Y. W. C. A. and the Boy Scouts which are engaged in religious education programs are to have representation and all the social welfare agencies are first to be associated with each other in a general organization and then to be represented as a group in the council. However, the Council is to be reciprocally represented on the directorates of the service agencies, so as to prevent competition, overlapping, and duplication of effort. The churches will do their coöperative community religious educational work through the council, which will be the sole accredited inter-church agency for religious education in the community. The reader wonders why the plan does not provide for ex-officio or other membership in the council of general denominational executives who may be residing in the community. Certainly the Divinity School of Yale University should be recognized as an agency and many will think that the public schools are entitled to recognition as much so as the social welfare agencies.

As to program, the principle is recognized that it should consist of such activities as the local situation requires to yield a well-sounded ministry to the community's religious educational life. The New Haven situation "indicated that educational activities should be strengthened and expanded in the field of leadership training, in activities for young people, particularly those from eighteen to twenty-three years of age, in adult religious education, in statistics and surveys, in social service, and in supervision of the program within the local church." Accordingly the program is built on these

specific lines. In other situations, the program would conceivably be very different.

The book is printed for the Institute of Social and Religious Research and bears on almost every page the dispassionate earnest search for facts and their scientific interpretation, for which the institute is well known. For its bold enunciation of the principle of county as applying to agencies of religious education and social welfare work as well as to denominations, the book deserves to take high rank. Public opinion will eventually force these agencies to recognize and employ this principle. For another principle too it deserves high commendation—that where new procedures are inaugurated to further religious education or social welfare they need not be organized into additional organizations or movements, but should be incorporated into the programs of agencies already existing. We have far too many agencies now and should federate and integrate those we now have rather than create new ones.

It is a book that has long been needed and is a signpost pointing the way to the new day long overdue.

W. A. HARPER.

THE MINISTER AND THE TEACHER. An Interpretation of Current Trends in Christian Education. By Walter Scott Athearn, President of Butler University. New York and London: The Century Company; 274 pages; price \$2.00.

The chapters in this book are the lectures delivered on the Duncan Foundation at the Louisville Presbyterian Theological Seminary. They are a challenge to the prophets and teachers to carry forward the work of Christian education to which the author has dedicated his life. He defines education as the introduction of control into experience and Christian education as the introduction of control into experience in terms of the ideas and ideals of Jesus Christ. He regards Protestantism and democracy as having married at Geneva with Calvin performing the marriage ceremony. Both have helped each other. Protestantism seeks to give the concept of a personal and ethical God, supports public schools in the interest of general intelligence and the social solidarity of the democratic state and builds by the side of the public schools a system of supplementary religious schools in which it undergirds the moral life of the students. He rightly criticizes many of the text-books of the public schools and pleads for a period each day when the church should have the children for religious instruction. He gives the philo-

sophical and psychological background of current methods and the rise of the project methods designated as (1) the constructive type, (2) the problematic type, and (3) the purposeful type, which, it is regretted he attacks, saying, "All three fail to provide adequately for general ideas, ideals, and racial experiences." This is followed by a chapter on "The Project Method in Religious Education," in which he opposes the idea on the ground that it is unsound philosophically and psychologically, and its instrumental theory of knowledge is unsound and inconsistent with the genius of Christianity, but his argument is not conclusive. His four indictments of the Christian college are worthy of consideration by all denominational colleges. He might have shown that the correction for some of these indictments may be found in their unification and abandoning denominational standards. The closing chapter is practical and is a worthy appeal to ministers and teachers. It is a thoughtful book and deserves careful reading. Dr. Athearn is constantly making worthwhile contributions to Christian education.

THE KEYS OF POWER. A Study of Indian Ritual and Beliefs. By J. Abbott, B.A. (Oxon), Indian Civil Service. New York: E. P. Dutton and Company, Inc.; 560 pages; price \$6.00.

In the perusal of the pages of this book one feels himself to be in the atmosphere of India with centuries-old system of ritual by which they constantly seek to placate the evil spirits that they believe surround them, changing bad luck into good luck. Beneath the animism of Hinduism and the monotheism of Islam lies a culture which still dictates a commanding ritual, especially when protected by the priestly class; on the other hand there are long established customs which are disappearing especially the ritual of agriculture. This book is a record of these customs running through twenty-four chapters. These deal with the power of man, woman, evil-eye, the ground, water, fire, metals, stones, time, colors, numbers, trees, the weather, agriculture, and so forth. Some of their rituals and beliefs are as follows: The touch and sight of a cow confer merit; by sprinkling over his person the urine of a cow or water found in the footprint of a cow a man wins merit; should a man shave on Monday the life of his sons is shortened; if a wife has a full bath on the day her husband shaves, his life is shortened, and if he shaves after she has taken a complete bath, her life is shortened; sneezing on the threshold means a shorter life for one's maternal uncle; a woman

who sews on Monday reduces the days her son will live; children are not allowed to play with shadows and are not to sit in anyone's shadow; if a man has a headache his shadow is made to fall on a post or a wall; a man who looks in a mirror after sunset shortens his life and it is dangerous at any time as is one's reflection in the water; it is a portent of evil if a girl attains puberty on Sunday, Tuesday, or Saturday; a broom is used to avert evil-eye and spirits; also the soot of a lamp, ashes, and old shoes; the latter placed under a pillow or a broom set by the bed keeps spirits from causing bad dreams; it is bad to turn one's back to the fire; if a fire be taken from under a pot of boiling water the child in the house gets a disease of the scalp and loses its hair; iron is carried on a person as a protection against lightning, driving away evil spirits in a storm; it is dangerous to quarrel on Saturday; five is an auspicious number; particular trees are residences of the gods; on the first day of ploughing one must not face the south, but north or west; and ten thousand others. Some are held to in America in homes where people have no degree of education, as for instance covering mirrors if there is a death in the home. The whole book makes interesting reading, being a chapter out of the life of a people now struggling to find their way to a higher civilization.

MY JOB—PREACHING. Samples for Preachers and Laymen. By Burris Jenkins. Nashville: Cokesbury Press: 220 pages; price \$1.50.

It is a healthy reaction to the uncertainty of these times for a famous preacher like Dr. Jenkins to talk about preaching being his job. Scores of men are leaving the ministry. Here is a man who talks right out from the shoulder and, when one finishes reading this book of sermons, it is not difficult to see why to him preaching is a real job. He has always preached to great audiences and he has made the Linwood Church of Kansas City one of the famous pulpits of the middle west. Some of his subjects are: "A Six-foot God," "The Man who Played God," "Not Worth a Farthing," "Start Where You Stand," "The Wisdom of Will Rogers," "Amos 'n' Andy" and twelve others just as interesting. There is no greater need to-day than the awakened passion for preaching. The pulpit needs it: the people need it. This book will be helpful both to preachers and laymen.

THE PASTORAL MINISTRY. By Hampton Adams, Pastor Christian Church, Frankfort, Kentucky. Nashville: Cokesbury Press; 173 pages; price \$1.00.

These twelve chapters, six of them delivered at the college of the Bible, Lexington, Ky., are well adapted to the needs of the modern preacher, emphasizing the pastoral side of the ministry. No church can be built up in this day solely on the preaching side. The pastoral side is preëminent and Mr. Adams has presented it admirably. Rev. Roger T. Nooe has written the Introduction, in which he calls for a definite conception of the pastoral office.

THE CHURCH AND WAR. By Albert R. H. Miller. Introduction by Jerome Davis. St. Louis: The Bethany Press: 208 pages; price \$1.50.

This book is a serious interpretation of the church's relationship to war and other forms of violence, based on an historic outline of the question and stressing the facts about the world war, reaching back into the Old and New Testaments and the early Christian era down through the Protestant reformation to the present time. He rightly says, "thus far the church has only been preaching and passing resolutions. Let her now start to do something that is really original and constructive for peace." He contends that the principles and ideals of Jesus should be applied to the conditions of these times, that victory over the spirit is the only true conquest. The book abounds in quotations, many of them showing how completely the church was far behind in following Jesus, but Mr. Miller sees better days for the church when it begins to seriously follow Jesus.

THE DAWN-BREAKERS. Nabil's narrative of the early Days of the Baha'i Revelation. Translated from the original Persian and Edited by Shoghi Effendi. New York: Baha'i Publishing Committee; 683 pages; price \$7.50; limited edition \$35.00.

Nearly three generations have passed since the rise of the Baha'i movement, which is now known throughout the world. It arose in Persia out of Mohammedan abuses and is an approach to Christianity. When the Bab (that is, the Gate) declared his mission the Persian government was a church state with Moslem orthodoxy as its basis and venal, cruel, and immoral in practice. The Bab

made himself known as the high prophet or messiah, so eagerly expected by the Mohammedan world. In taking the term "the Gate" or Bab he followed Mohammedan tradition, somewhat as John the Baptist was the herald or gate of Christ. He was the forerunner of Baha'u'llah. The Bab instituted a spiritual reform which aroused the priests' animosity, charging that the changes were a peril to the church, social order, and state. He was first cast into prison. The gaolers were converted to his faith and later he was executed and, likewise all his disciples, except Baha'u'llah who with his family was sent into exile. While residing in Baghdad he declared himself to be the promised one, the second and greater manifestation of God. His letters proclaimed the new dispensation. After his death his son Abdu'l-Baha carried the tidings to Egypt and throughout the western world. He died in 1921. A large volume of literature has grown up around this movement. This handsome volume is an example. It is a movement in the interest of world order.

Church Membership. By George Chindahl (Church Publishing House, Chicago.). In preparation of girls and boys of the Intermediate age for church membership this set of books is valuable. There are two books, one for the teacher and one for the pupil. They are for undenominational and interdenominational churches and are an improvement over denominational methods. They are to assist the teacher in basing the work of the class on the actual experiences of the pupils.

SOCIAL PERPLEXITIES. By Allan B. Hunter. Author of *Youth's Adventure*. New York: Ray Long & Richard R. Smith, Inc.; 176 pages; price \$1.50.

This is a book for the times, dealing with international, economic, racial, and religious problems. They are vividly pictured. Out of the seriousness of present day conditions the author sees a pathway of hope. This book will prove helpful to those who are looking for better standards in the midst of our fallen standards. He gives a fine list of suggested books for further reading.

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JANUARY



1933

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A Statement

THIS journal is the organ of no party other than those, growing up in all parties, who are interested in the Unity of the Church of Christ. Its pages are free to all indications of Christian Unity and Ventures of Faith. It maintains that, whether so accepted or not, all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Savior—are parts of the Church of Christ and the recognition of their Equality before God is the paramount issue of modern times.

Such a journal must, necessarily, be unofficial in its attempt to be an Interpreter of the mind of the churches and in furnishing a Forum for better understanding and cordial appreciation between the divided, and sometimes far isolated, communions of Christendom. It, thereby, seeks to contribute something to clear the way to the Altar of Reconciliation.

It does not hold itself responsible for the individual opinions of its contributors, except in a very general way as to their character and general attitude; but it invites to its pages such contributions of thought as will, on one hand, help in the removal of misunderstandings, and, on the other, create an atmosphere where our differences may be frankly faced and freely discussed in Christian Fellowship.

All contributors are allowed the same freedom in the expression of their thoughts, as the Editor exercises for himself. He does not anticipate that others will always approve his thoughts, any more than he presumes to assume responsibility for the thoughts of others; but every writer is responsible for what appears above his own name. We are to be free to think and equally free to let think, until, in corporate thinking and corporate praying, we find the Road to Brotherhood.

Consequently, this journal is not only not the organ of any party in Christendom; but, likewise, it is not the exponent of any theory of Christian Unity. It follows the reality in personal experience of spiritual growth in Christ—growing up in Him and toward other Christians as we find the Truth, which shall free us from suspicion, prejudice, pride, and unlove. Then we shall be able to interpret Christ in those terms which He expressed in His own words,—“By this shall all men know that ye are my disciples, if ye have Love one to another.”

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JANUARY, 1933

AT THE EDITOR'S DESK

IS it not a fact that the things which Jesus opposed when he was on earth have come back to such respectability in Christianity that opposition to them is regarded in some circles as "impertinence," as a churchman recently wrote me? But impertinence or not the opposition to these things that divide the followers of Jesus is growing. In this is the hope of Christianity. Another churchman wrote a lengthy letter in discussing whether the resurrection of Jesus was physical or spiritual. But a far more important question is the release of the Spirit of Jesus from its entombment in formalism and sectarian tyranny.

The hope of Christianity is the rise of freedom in the minds of multitudes of Christians which has led to a new sense of appreciation between Christians of different churches. Primitive Christianity, Roman Catholic Christianity, and Protestant Christianity are all factors in the evolution of a Christianity that will be superior to all the epochs in Christianity. The scandal of a Christianity that is so wretchedly divided as our Christianity is now is doomed to pass out for a Christianity that has the possibility of a more decent front to present to an unbelieving world. The new wine cannot be put into old wine skins. Christ must be as free in spirit in his work among us as he was in the flesh when he worked among the Jews. He is the issue, not our denominations.

THE San Francisco Bay Christian Unity Conference, to be held in Berkeley, California, February 24-26, is the sixth conference of the Christian Unity League. Bishop Edward L. Parsons of San Francisco is chairman of the conference. A worthwhile program is in preparation. Dr. Charles Clayton Morrison of Chicago is to be one of the speakers. There is an eager expectation that this conference will be a healthy contribution to reconciliation. There is already an earnestness in its preparation that bespeaks large things for it.

About the same time there will be a conference in Los Angeles with Dr. Carl S. Patton, minister of the First Congregational church there, as chairman. It is also a hopeful conference. Perhaps the problem of Christian unity on the Pacific coast is not more complicated than on the Atlantic coast or in the other parts of the United States, but in a church survey in any part of the country there is enough sectarian data to be gathered to make any one heartsick over a foolish sectarian competition that must be faced frankly by Christian groups that are working for better conditions among the churches.

THE Indianapolis meeting of the Federal Council of the Churches of Christ in America marked the growing spirit of Protestant coöperation in the United States. Since 1908 it has moved steadily forward until to-day it is so well established in the thinking of Protestants that it is a definite part of our Protestant life. Many of those who were with it at the beginning have remained with it and every year new voices have come in to give strength and efficiency to its service. Some

changes were made at Indianapolis that indicate better organization and closer service for the denominations. The commissions, which have functioned well, will be continued as follows: Evangelism, social service, race relations, international justice and goodwill, field, radio, research and education, and relations with churches abroad. Many pages could be written of the many fine things that were said and done, but one of the best paragraphs in the reports that were given to the public was from the commission on international justice and goodwill as follows:

"In our approach to this question, our primary interest is to set free in the life of the world the spirit of forgiveness and reconciliation to which the Christian Gospel summons us and which is the supreme need of the world to-day. In the present world turmoil and distress the Christian church must lay especial stress upon its teachings of the oneness of the human family and the interdependence of the nations."

There is nothing so much needed in these times as forgiveness and reconciliation on some real working basis. This would apply not only to the impossible financial obligations between the nations, but our moral obligations in lifting the barriers that now separate so many of the denominations. The Federal Council is a witness to the finer things in our Christianity and is faithfully working for closer relations between the denominations. It might pursue a more direct course and be more free, but the conservatism of the denominations doubtless compels caution if all these brethren would be kept in line. But no groups can sit together without setting up unconsciously those standards of appreciation that cannot be knocked down.

THE union of the three largest Methodist denominations in England lends hope to similar action in the United States. The Methodist Episcopal church, the Methodist Episcopal church, south, and the Methodist Protestant church are the three largest Methodist denominations in the United States: they ought to get together. But taking all in all these three denominations are not as advanced in their thinking on Methodist union as were the three Methodist denominations in England. The bishops of the Methodist Episcopal church and the bishops of the Methodist Episcopal church, south, and the same number of leaders in the Methodist Protestant church were written to inquiring for a brief expression of opinion relative to their attitude toward such a union. The Methodist Protestant leaders made no reply. Some of the Southern bishops, who responded, were cautious, but Bishop H. A. Boaz, Houston, Texas, was willing to be quoted as follows:

"In reply to your letter of recent date permit me to say that I hail with delight the union of the three Methodisms of England. I also deeply regret the divisions of our Methodism of America. Until the last session of the General Conference of the Methodist Episcopal church I was hopeful of an early settlement of our differences in America. Now I see but little prospect of any such settlement at an early date. The last plan for organic union that was proposed I earnestly espoused. Now it seems that it was better that we did not adopt it as more differences might have developed later.

"The present plan of competition and overlapping is not to the credit of the church of Jesus Christ. It ought to cease. We ought to be able to find some plan of coöperation that would abolish such. I earnestly favor the continuation of negotiations hoping to find a plan

that will bring about a federation of some kind that will do away with all competition and overlapping. Later we may be able to find a plan of organic union."

There have been for years many bishops of the Methodist Episcopal church who have a real desire for such a union. Some of them have worked diligently for its accomplishment and they are not discouraged.

Bishop Francis J. McConnell, New York, who attended the final meeting for the union of the three Methodist churches in England, writes:

"For a quarter of a century I have been doing what I could to bring about union between the Northern and Southern branches of the Methodist church. The last time the matter was up the Northern branch voted over ninety percent for union, but the movement was lost by a small vote in the south. The Northern group will vote for union at any time. I think it will carry in the south at the next vote. All we can do just now is to wait."

Bishop Edwin H. Hughes, Washington, writes:

"From the time of my earliest ministry I have stood for the unification of American Methodism. I have felt that the natural order for reunion was represented by the reverse order of separation. For the most part, the things that led to severance have disappeared,—whether one thinks of ecclesiastical or political causes. Perhaps the dividing could not have been wisely avoided under the tense conditions faced in the long past; and perhaps, also, God had a mission for each of the two great branches that could not have been met by a church, crudely united in outer organism, but deeply split in its inner life. Yet we must not continue to overwork a Providence which seems to have at the present time no such sad interpretations as our fathers felt compelled to make!

"As a member of the joint commission of the two large bodies of Methodism, I helped to frame and, also, aided in advocating, the plan of unification voted on several years ago. I was not bitterly disappointed in the result,—though I would have been exultant, if the plan had been carried victoriously. But I did regard it as an achievement that the first formal vote upon the great subject received over 96 percent of a vote in one church, and a numerical, though not a constitutional majority, in the other. The vote itself indicates progress.

"And now English Methodism has given us 'an ensample,' as the Bible says. I am not even advocating 1944 as the magic year because it is the centennial of the separation! I do not want to wait that long. If I live, I shall be about 78 years old then! I may be in heaven! I greatly prefer to see unification horizontally rather than perpendicularly. It may be that if the Methodist Protestants put upon both the larger Methodisms the pressure of gentle persuasions and kindly terms, the double-mother will hear the daughter's plea for a reunited home. Amen!"

Bishop E. G. Richardson, Philadelphia, writes:

"I know of no valid reason why most of the branches of the Methodist church in America should not be united. The union of several of the larger branches of Methodism will undoubtedly come within a comparatively few years in my judgment. It is difficult to see how the continuation of the division can be prolonged beyond the centenary year of the separation of the two largest groups. When the Methodist Episcopal church had an opportunity to vote on this subject, the sentiment for union prevailed by a vote of approximately 98 percent of both ministers and laymen. I believe the sentiment is still as preponderantly for union as it was when the vote was taken a few years ago.

"In eight years of administration for our church in the heart of the south, I steadfastly tried to do my work

with the least friction. I was ready to coöperate to the limit in avoiding ecclesiastical conflicts. For five years now I have been a member of our commission on interdenominational relations. On this commission, I have been in touch with representatives of the two largest branches of Methodism outside of our own denomination. The commissioners are ready to proceed with union just as soon as their constituencies will make it possible for them to do so."

Bishop Adna Wright Leonard, Pittsburgh, writes:

"When the news was flashed across the world that the Wesleyans, Primitive Methodists and United Methodists in Great Britain had become one organic body it sent a holy thrill throughout the length and breadth of Christendom. It is in fact a beacon signalling the Methodist bodies in the United States of America to do their utmost toward bringing about the time when there shall be but one Methodist church in the United States.

"The developments of the past few years looking toward the unification of Methodist bodies in America have been most heartening and there are many of us who believe that as a result of what has been accomplished in Great Britain the unification of Methodism in America will be greatly accelerated.

"We heartily congratulate our Methodist friends in Great Britain and earnestly pray that ere long the followers of John Wesley in this land may be one in organization as well as one in spirit."

Bishop Frederick D. Leete, Omaha, writes:

"For many years the union of the various branches of American Methodism has been an objective toward which I have striven to use all the influences which I have possessed. The situation in this country is not directly comparable to that in Great Britain or Canada. The same necessity does not compel immediately such actions as have been taken elsewhere. Other and slower

movements are nevertheless drawing our peoples into that appreciation of the ideal of unity and toward that willingness to sacrifice for it without which a form of unification might produce greater harm than good. There is a spiritual unity which we wish rather than associated movements and super organization. Certain factors of the problem in America never looked better than they do at the present moment, but remaining difficulties cannot be ignored, must be faced fairly and overcome in the spirit of mutual esteem. I surely believe that some now living will see combinations of the Christian forces of this country for which at the moment all are not yet prepared."

Bishop Ralph S. Cushman, Denver, writes:

"I am not sure we would agree on this important matter of getting the churches together in organic union. Of course, I am profoundly stirred by the final success of the Methodists of Great Britain in coming into one organization. The kingdom of God must be greatly advanced through this demonstration.

"And I am greatly interested in the uniting of the Methodist groups in the United States. I am near enough to the border-line between the Methodist Episcopal and the Methodist Episcopal church, south, to realize the unhappy competition and consequent waste of money and effort. Some of this is downright wickedness. It will be a great day in the kingdom of God when this situation is remedied.

"However, there is something to be said on the other side of the question. A recent visit to Russia and the meditations which have followed the break-down of the church in that vast country make me pause in my desire to see organized religion dominated by any one great ecclesiastical organization. The Greek Orthodox church was not to be trusted. There is some evidence that the Roman Catholic church has failed in countries where it has been able to dominate the situation. I wonder if we dare trust any dominant Protestant organization.

"The most I am willing to say is that progress toward coöperation and federation is much too slow. Denominational selfishness is too much in evidence. There are few state councils that are really taking their work seriously. There is no excuse to-day for any communion to look upon itself as the chosen one of God. While my distrust of any dominant organization is real, it is probably true that there is not much danger of hurrying the churches together."

The fact that there are some leaders among the Methodists who see the folly of Methodist competition and are in earnest for its removal has large possibilities. Any one of these leaders may some day so espouse this cause that their following would not only be so large but so irresistible that the indifferent elements of Methodism would be compelled to awake to the needs of the times and set up such attitudes of mind as to make every follower of John Wesley remember that he said with a burning heart:

"Would to God that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot, and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his Spirit, and to transcribe his life in our own!"

THE recent coming to the United States of Dr. Wilhelm Siegmund-Schultze of Germany and Dr. Andre Philip of France, travelling together and being entertained together and speaking from the same platform, furnished a fine lesson in international friendship. It would have been difficult to duplicate such an experience in the United States fifteen years after the

Civil War. Horace Greeley, perhaps the only man in the north to undertake such a commission to Europe, died seven years after the Civil War, and Henry W. Grady, perhaps the only man in the south to undertake such a commission, was twenty-nine years old and doubtless would have gladly gone to Europe on such a mission had he found a partner of like mind from the north. Anyway, it was a fine expression of international friendship when the two nations they represented were so recently in the deadly conflict of the World War. It also tied up the revolutionary interests of Baron Frederic William von Steuben of Germany and Marquis Jean Paul de Lafayette of France, American Revolutionary generals. Will it be too much to expect in another generation a Roman Catholic and a Protestant traveling together in the interests of a united Christendom? It is well we have got to the place where Protestants of various denominations travel together in the cause of Christian fellowship. That was not once; it is a common occurrence now. In years to come these extremes will meet in such a fellowship. It may come earlier than we think.

ALL the work of a competitive nature in our divided Christendom is open to criticism. Our missionary work is scandalous. All our denominational missionary boards are conscientious in calling for volunteers for the far away mission fields and in going out to raise large sums of money to send the Gospel of Christ to the non-Christian peoples. It sounds well and there is a powerful appeal in it. But what do these non-Christian people care about the petty differences between Methodists and Episcopalians, between Presbyterians and Disciples,

between Baptists and Congregationalists, and all the other 200 varieties? For a long time it has been in the minds of many that a divided church is incompetent to be the interpreter of Christ to the non-Christian nations, but most people have hesitated to say it. It is easily comprehensible that sectarian schools ought to be unified or closed and that the fellowship of sharing with other religions is obligatory upon Christian missionaries. Now here comes the report of the appraisal commission of the Laymen's Foreign Mission Inquiry, published by Harper and Brothers under the title, *Re-thinking Missions*, and some of the brethren are astonished.

The report might have been strengthened if there had been on the commission one or more Christian nationals in the countries where they visited. There are Christian nationals who are as capable in a survey of these problems as American or European Christians. It likewise would have been a deserved compliment to the missionary work that has been done and, at the same time, it would have presented an angle of approach which only Christian nationals possess. It is unfortunate that this was not recognized. But the report is a highly commendable piece of work. Many of the denominational boards are resenting it, others are not sure about it, but on careful thinking may see the wisdom of it.

Had the report gone the whole length, and not been too cautious in some instances, it would have made still clearer the issue between past policies and present-day requirements. But as it is there is in it a distinct call for repentance. Has a denomination the moral right to carry its sectarian competition into non-Christian lands? This is a question which has got to be frankly

faced. This report helps us to face it. Many missionaries are confused and embarrassed. The boards have back of them a conservative constituency, but, perhaps, not as conservative as it is frequently thought to be if the facts are fairly presented. The commission was composed of men of outstanding Christian integrity. Not being officially appointed by any denomination, they were in a position to say what official representatives would have hesitated to say.

In this report is the enunciation of great principles which furnish food for serious thinking and, if carried to their conclusions, it would mean the re-adjustment of our whole missionary work, which is certainly needed. Whatever the past may have been, the time is here for new policies and new alignments. Many of the non-Christians have a firm hold on God. It is our opportunity of sharing, when both the Christian and the non-Christian would have deeper experiences.

The whole world situation has raised the necessity of the character and ability of Christian missionaries. As many mediocre men as we have in the ministry at home, mediocre men and women should not have place in missionary activity among non-Christian peoples. One of the first acts of our denominational boards should be to make such a survey of their missionaries as to be able to decide which should remain on the field and which should be given work in the home land. This is particularly urgent when new methods and new standards are being set up. It is a clumsy machinery in which we have been caught, but to release the spirit of Christ is more important than all our machinery however aged and sacred it may be.

The fearlessness and fairness with which this commission has dealt with the missionary work of the

churches may serve to be an epoch in American Protestant missions. Those pitiful stories from missionaries of comparison of our western civilization with non-Christian civilizations and money gauge standards must give way to spiritual interpretations in those nations where missionary work is being done. The Christian leaders in these far away countries must come from among the nationals; western missionaries may assist; but the basic leadership must fall upon the shoulders of the Christian nationals. The report blazes the way for a new understanding of a great cause and a more reasonable adjustment of it to the times in which we live.

ON another page is an interesting sermon by Bishop Frank E. Wilson of Eau Claire diocese of the Protestant Episcopal church, delivered at the Western Theological Seminary, Evanston, Illinois, of that church. It emphasizes closer relations between Protestant Episcopalians and non-Anglo-Saxon episcopal groups in the United States. It is a good field for adventure. It is a question, however, whether these episcopal groups should not go to the episcopate as held by Roman Catholics or Eastern Orthodox, with which they appear to have been once associated, even though they appeal to Protestant Episcopalians. It might be more proper for Protestant Episcopalians to help these back to their former alliances, particularly that bad feeling is as much involved if not more than theology. To merely add numbers to any denomination does not amount to much. The Spirit of Jesus and brotherhood among his followers is the need of these times. Of course, if, after diligent efforts, they refuse to go back to Rome or to the Eastern Orthodox, it would be the duty of Protestant Episco-

pallians to receive them, thereby lessening our sectarian separations. It looks as though the way to unity is by restoring family groups into a permanent fellowship, like the Presbyterians have done in Scotland and the Methodists have done in England.

Bishop Seabury is no exception in dealing with Bishop Coke's proposition for the acceptance of the Methodists into the Protestant Episcopal church. The Presbyterians did the same thing regarding Alexander Campbell and his group. People did those things in those days—poor shortsighted humanity of which all of us are parts. Some years later the Protestant Episcopal bishops accepted Bishop Richard Hooker Wilmer, although his consecration was in violation of the constitution and canons of the Protestant Episcopal church. But what are constitutions and canons of any church in the light of the Spirit of Jesus and the needs of the times? All churches have got to change if there is ever to be a united Christendom. These ugly, awkward sectarian institutions will never consent to wear the yoke of Christ unless there is a modification in their attitude and spirit. The change is the test. Has the Protestant Episcopal church no men in it in this day the equal of those who wrote the constitution and canons in their day? To answer in the negative is to acknowledge the deterioration of that church. Every one who observes the service and work of the Protestant Episcopal church knows that there are scores of men in that church who are superior to the men of the past. We are living in a changing world and Bishop Wilson wisely says: "A united Christendom is the call of the hour. Startling opportunities are upon us to make answer to that call. They are pregnant with still greater opportunities to come. Once let us achieve just a few of these things which are now

at hand and, by the grace of God, we may precipitate developments which might well open a momentous chapter in the progress of Christ's kingdom."

THE liquor problem in the United States is facing a crisis in the experiment of prohibition. To many of us temperance workers, the writing of the 18th Amendment into the Constitution and the passage of the Volstead act in 1919 were premature. After years of education, which was making progress, suddenly the consummation came amid the World War hysteria—the time when ethical standards were particularly low and nervous. That is always the condition in any country in a war time period. The reaction that we are now facing was inevitable. Had the temperance forces gone through that period with a far-visioned leadership and continued a vigorous educational policy, later the experiment might have been put over on a permanent basis. Nevertheless, we must conserve those results that we have been able to gather from unsympathetic administrations in Washington and, at the same time, find such changes, both in law and in policy, as will command the support of the socially minded and make it forever impossible for the saloon to come back. It is undoubtedly a great moral problem, which must be frankly met. While it is difficult to remove a constitutional amendment, it would not be fair for one-fourth of the states to hold in the Constitution that which three-fourths of the states openly violate. This question must go back to the people, independent of political parties. To do that there must be an educational campaign on whether intoxicating liquors help toward making a better civilization.

P. A.

BARTON W. STONE AND THE SPIRIT OF UNITY

By REV. A. W. FORTUNE, PH. D.

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IT has been the fate of many great men to be neglected and almost forgotten by the generation that came immediately after them and to be appreciated and honored by generations far in the future. That has been true of Barton Warren Stone. He spent the last years of his life removed from the field where he had done his greatest work. When he died in 1844 his body was buried in the locust grove near his cabin home in Illinois. The farm having been sold, his body was moved in 1846 to the cemetery of the Antioch Christian church near Jacksonville. In the spring of 1847 his body was brought to Cane Ridge, Kentucky, where he had made the great adventure in Christian faith. Above his ashes the church at Cane Ridge and other friends in Kentucky erected a granite shaft upon which they inscribed their tribute of affection. A few years, however, dimmed the memory of the past. The old church was deserted and the burial place of the one who had launched the movement that developed into the Disciples and Christians was obscured by briars and weeds.

In our day this man who blazed a trail where multitudes have been walking is coming into his own. His name is becoming a household word among the Disciples. Books are being written about him. The old church, made sacred by his labors, is being restored as it was in his day.

The weeds and briars are gone from his burial place. Multitudes are making pilgrimages to that spot which was consecrated by the vision of this prophet of God.

Barton W. Stone consecrated his life to the ideal which brought the Disciples into being—the unity of the people of God. We have not always been true, however, to that ideal. Many of us at the present time are confused about the whole problem of union, and we wonder what our attitude should be. We need to go back to the beginning of our existence. We need to sit at the feet of the great leaders of those early days and try to catch their vision and feel the impress of their spirit. The purpose of this article is to try to interpret the attitude of Barton W. Stone toward union and show the bearing of that attitude on the solution of the problem as it confronts us.

The first thing that should be noted is that the dominating passion in his life was Christian unity. When he and his associates were condemned by the synod of Kentucky for preaching a gospel that was not in harmony with the Westminster Confession of Faith they refused to leave the Presbyterian fellowship, for they realized that to do that would mean to cause further division in the church. In their protest they declared that they could not consent to be judged by the Westminster Confession of Faith, because they could not in conscience acknowledge its authority. They stated, however, that it was not their purpose to withdraw from the Presbyterian church. They said, "Our affection for you as brethren in the Lord is, and we hope shall ever be the same; nor do we desire to separate from your communion, or exclude you from ours."

It was their desire for unity that led them to organize the Springfield presbytery. They believed they could have

an independent presbytery in which they could take the Scriptures rather than the Confession as their rule of faith and practice and still be in fellowship with the Presbyterians. In this they were deceived, for they were excommunicated and their pulpits were declared vacant.

It was their desire for union that led them to dissolve the Springfield presbytery. They became convinced that it was a partisan organization and was not in keeping with their plea for union. When on June 28, 1804, they issued "The Last Will and Testament of the Springfield Presbytery" they stated as the first item, "We will, that this body die, be dissolved, and sink into union with the body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling."

Stone had no ambition to start another denomination, or build up a party of his own. That was the very thing he did not want to do. He believed there was but one church and that all party distinctions should be obliterated. Instead of forming a new denomination he wanted to influence others to drop all sectarian designations and be content to belong merely to the body of Christ. Instead of promoting a part of the kingdom, he wanted to promote the whole kingdom.

Circumstances drove Stone and his followers in a direction which they had not planned. In spite of their opposition to sectarianism they soon constituted a distinct group and were known as another denomination. They revolted against this and lamented the fact that sectarianism was so dominant that it was impossible for those who were seeking to promote unity to appear to be unsectarian. In his "Address to the Christian Churches in Kentucky, Tennessee, and Ohio," he declared their purpose was the "destruction of partyism as the bane of

Christianity.” He said, “We have publicly and sincerely professed the spirit of union with all Christians—we have neither made nor adopted any party creed, but have taken the Bible only as our standard—we have taken no party names by which to distinguish ourselves from others, but the general name Christian.”

We need a return to that passion for unity which dominated these pioneer leaders. The fact that the Disciples have divided into two distinct bodies would indicate that we have lost that passion. The fact that there have been controversies that have disturbed the unity of the church and threatened other divisions would indicate that union is not the thing of supreme importance with us. A real desire for union would obliterate any barriers that have been erected between groups of Disciples and would bind us into one fellowship. The unity of the family of God is more important than instrumental music in the worship, or the method of doing missionary work. The unity of the family of God is more important than theological interpretations, or the character of missionary organizations. When we really want unity we will not be so particular about the things which are only incidental to the task of the kingdom. May that passion cement us again into one fellowship so that we shall be able to present to the world a united family that shall give consistency to our plea for the union of these various families.

Another indication that the Disciples have lost the passion for Christian union is the fact that it does not have a very large place in the preaching of many of our ministers. We are more concerned about promoting denominational machinery than we are in advocating the unity of the people of God. There are two very defi-

nite reasons why we lost that first enthusiasm for unity. We lost it when we believed we had found the method by which it could be accomplished, for we substituted the scheme for the thing itself. We lost it more definitely when we became convinced that the rest of the religious world would not accept our scheme. We are unwilling to abandon our scheme, although we are convinced that others will not accept it; hence we have ceased preaching unity. When we cease talking about unity we lose sight of the one thing which brought us into being. It does some good to preach about Christian unity even if we do not have a very definite plan for bringing it about. When it has a prominent place in our preaching the desire for it is created, and we must really desire unity before we can help to promote it.

The second thing that should be noted is that Barton W. Stone and his associates maintained that union could be attained by the abandonment of creedal statements and party names and the acceptance of the Bible as the rule of faith and practice. They wrote as the third item of "The Last Will and Testament," "We will that our power of making laws for the government of the church, and executing them by delegated authority forever cease; that the people may have free course to the Bible, and adopt the law of the spirit of life in Christ Jesus."

As another item they wrote, "We will that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose."

They rejected the Westminster Confession of Faith because they believed it taught some things which were not in harmony with the Word of God, and because they

believed it hindered a man from coming to the Word of God with open mind and heart. They were convinced that the best any man could do was to come to Christ and the apostles and sit at their feet. They claimed that right for themselves, and they were willing to grant that privilege to others. Barton W. Stone and his associates knew no higher law than "the law of the Spirit of life in Christ Jesus" as revealed in the Bible, and they were willing to stake everything upon it.

Barton W. Stone had a prophet's faith in following his vision. His insistence on the people having free course to the Bible was not something that he was merely demanding for himself in his revolt against the Westminster Confession of Faith; it was something which he was willing to grant to others even when it seemed hazardous to do so. Three of the preachers who had been associated with him joined the Shakers, and there was confusion in their ranks. Robert Marshall and John Thompson, the only preachers left that had signed the protest, insisted on the formulation of a simple, doctrinal statement of a few fundamental truths, believing the "Bible was too latitudinarian." A meeting was called at the Mount Tabor church, near Lexington, Kentucky, to consider their demand. The conviction of Stone prevailed, that they should abide by the principle that the Bible should be their guide in religion and trust God for the consequences.

That principle announced by Stone and his associates, and later by the Campbells and their associates, started them in the same direction and ultimately brought them together. That principle determined the character of the Disciples. It made them students of the Bible. It brought them to the Book with an open mind, willing to follow where it might lead them.

In our efforts at union to-day we need to insist on a free access to the New Testament as our guide in religion. We can never come together on the basis of creedal statements, for they are definitions, and definitions limit and divide. We can never come together under sectarian names; they are partial and divisive; they represent controversies. We can never come together on fixed Biblical interpretations or theories. If we were to abandon creedal statements, fixed Biblical interpretations, and sectarian names, and permit every man to read the Bible for himself, we would find ourselves united. The ideal of "The Last Will and Testament," "the law of the Spirit of life in Christ Jesus," as revealed in the New Testament, will adjust our denominational difficulties, if we will permit it.

There are many indications that the Christian world is moving in the direction pointed out by Stone and his associates. Loyal church members freely state that there are many things in their creeds which they do not accept, and which they repeat with mental reservations. A great many good churchmen apologize for their denominational names and express the wish that they may all be eliminated.

A third thing that should be noted is that Christian unity was something that was very practical for Barton W. Stone. It was not something to merely preach about and theorize about; it was something to put into practice. He was accused of building up another denomination and of being a partisan in spite of his talk about unity. He answered that accusation by challenging others to offer the right hand of fellowship, saying, "If we do not unite, let us be branded with the odious name partyism." Stone and his associates were ready to unite with any who were going in their direction and would

permit them to walk along with them. When the reformers in the Baptist church began to advocate reforms in the church that were similar to the things for which the Christians had been contending, Stone made overtures to them for union. In *The Christian Messenger* of September, 1829, he said, "Not many days ago I was asked by a worthy Baptist brother this important question: 'Why do not you as a people and the New Testament Baptists unite as one people?' " Stone explained the people that were meant by this Baptist brother, "By the New Testament Baptists he meant those who reject all human creeds as authoritative, and who are generally disposed to receive the name Christian to the rejection of all others." In answering that question he said, "I know of no reason, according to Scripture, why all Christians of every name should not unite as one people."

In this article he compared the two bodies and showed that from his point of view there was no reason why they should not be united. He said, "The New Testament reformers among the Baptists have generally acted the part which we approve. They have rejected all party names and have taken the denomination *Christian*; so have we. They allow each other to read the Bible, and judge of its meaning for themselves; so do we. They will not bind each other to believe certain dogmas as terms of fellowship; nor do we. In fact, if there is a difference between us, we know it not. We have nothing in us to prevent a union; and if they have nothing in them in opposition to it, we are in spirit one. May God strengthen the ends of Christian union."

That spirit would inevitably lead to a closer union between these Christian groups who were advocating similar things. With a man like Barton W. Stone leading

the Christian forces at Georgetown, and a man like John T. Johnson leading the Disciples at Great Crossing, it would naturally be expected that there would be an attempt at union. The meeting at Georgetown in December, 1831, was the result.

The fine fellowship between these groups would inevitably lead to a larger meeting. The one at Lexington the first four days of 1832 was to be expected. As far as Barton W. Stone was concerned these meetings were not merely to discuss union; they were for the purpose of actually accomplishing something toward union. That spirit meant the union of these two bodies, and it is that spirit and that union that I am emphasizing in this article.

That practical desire for unity is greatly needed by the Disciples at the present time. We have been too academic in our discussions of unity. We have theorized about union and have imagined that we really wanted it. Any speaker who rings the changes on Christian union before a Disciple convention can get an applause, but the situation is different when a definite plan for practical union is proposed.

If we had really wanted union we would not have permitted a division in our own body. If we really wanted union now we would not permit little differences to destroy the peace of the church. If we really desire union as a practical accomplishment, and not merely as a subject for discussion and conference, we will be willing to make some sacrifices to promote it.

If we really desire union we will feel it is more important to build the kingdom of God than it is to build our communion. Denominational pride must be sacrificed for the sake of union when union will promote the king-

dom. That is becoming a very practical problem in our day, especially in foreign missionary work and in the work in the rural communities in our own land. The sincerity of our plea for union will be tested by our attitude in these practical situations. Our talking about Christian union will have little weight with the rest of the religious world unless we are willing to face the problem when it presents itself to us in a practical way.

A fourth thing that should be noted in this discussion is that Barton W. Stone was an advocate of unity rather than uniformity. He and his associates withdrew from the synod of Kentucky because they were denied the right to interpret the Scriptures according to the best light they had. In their protest they said they were "denied the privilege of searching the Scriptures for themselves," but "must be bound up to such explanations of the Word of God as preclude all further inquiry after truth." They willed "that the people should have free access to the Bible."

At the meeting in Lexington in 1832 Stone said the "controversies of the church sufficiently prove that Christians can never be one in their speculations." There were many of the Disciples and Christians that opposed the union, and it was the tolerant attitude of Stone more than any other thing that made it effective. In his "Address to the Churches of Christ," which was published in *The Christian Messenger* in 1832, he said, "Campbell and Stone are but fallible men, and therefore should not be followed farther than they follow Christ. Our opinions we wish no man to receive as truth, nor do we desire to impose them on any as tests of Christian fellowship." He was interested in unity rather than in uniformity of faith and practice.

When there were those who were trying to defeat the union of the Disciples and the Christians he said, "Let the unity of Christians be our polar star. To this let our eyes be turned, and to this let our efforts be directed." He added, "A little longer forbearance with each other's weaknesses and truth will triumph."

If Christian unity means uniformity we will never have it, or anything that approaches it. It would be more difficult to have uniformity now than in past generations, for people are more accustomed to do their own thinking. The more highly developed the Christian life is the more impossible uniformity will be, for the more vital Christianity is to one the more imperative it is that he think through for himself the various elements of his faith.

But uniformity is not to be desired, as that would mean stagnation. There is not uniformity in the denomination, or even in the congregation. There is a wide divergence of opinion in most congregations and in most denominations. If union ever comes it will be through an appreciation of our differences.

There is one thing that should give us some hope that there may be a larger unity, and that is the fact that there is no wider divergence of opinion and interpretation of the fundamentals of Christianity among many of the leading denominations to-day than there is between the members of particular denominations, or even of local congregations. When we become appreciative of each other in spite of differences we will find ourselves far along the road toward that unity for which our Master prayed. There is hope for unity when we can differ and yet trust each other and fellowship each other.

A fifth thing that should be noted in this discussion is that Barton W. Stone was not primarily interested in

ecclesiastical union. What he wanted was the Christian unity that would break down denominationalism and make the body of Christ supreme. He had no thought of building up a denomination that would perpetuate his name. He had no thought of uniting with some other body in order that a greater denomination would be created. What he wanted was the union of Christians rather than denominations, and he wanted denominations to be forgotten that Christians might be united. At an early date in the development of the movement with which he was connected Stone had pledged the Christians to unite with any who would offer the hand of fellowship. The sincerity of that pledge was repeatedly demonstrated.

As early as 1809 Stone and his associates began to have fellowship with the Christians of North Carolina and of New England. In 1828 a union was effected between groups of Christians and Free Will Baptists in Indiana. In 1830 a union was formed between "the Separate Baptist church and the Christian church at the Beaver Creek meeting-house," in Kentucky. It would appear from an old record that the Christians and the Disciples united in Millersburg in April, 1831.

There is no indication that Stone tried to prevent these unions. There is every indication that he encouraged them. Even when the denomination he had helped to organize was increasing rapidly he was willing that it should be merged with others, if unity was thus promoted.

In the union that was effected between the Christians and the Disciples he did not feel that the Christians had joined the Disciples, or that the Disciples had joined the Christians. He felt that they had come together wherever it was possible for them to do so in order to better promote

the work of the kingdom. In discussing the union at Georgetown he said, "They did not join us, nor did we join them; but we mutually agreed to meet on the Bible alone. . . . Neither side gave up any sentiment, or opinion, nor were they requested to do it."

Stone was not much concerned about the denomination which was formed by the union of the Disciples and the Christians. It is doubtful whether he believed such a denomination had been formed which separated them distinctly from others. There was no ecclesiastical machinery which bound these churches together. There was no creed to which they had all subscribed. They were independent congregations united by common ideals and purposes. While he felt that he belonged to the fellowship of the Disciples, it would seem that he also had fellowship with the Christians. In an article in *The Christian Messenger* in 1832 Stone said, "You may think I have seceded from the Christian church, because Reformers and we, being on the same foundation, and agreeing to take the name Christian, have united as one people. Is not this the very principle we have been pleading for from the beginning? Is uniting with any people in this manner seceding from the church?"

Some of the Christians did not go into the union with the Disciples, but continued as the Christian church and recently they have identified themselves with the Congregationalists under the name Congregational and Christian churches. The spirit of Stone was evident here in not being willing to remain separated from other Christians.

Christian union, if it comes, will perhaps be along the lines indicated by the attitude of Barton W. Stone. I would be afraid of Christian union, conceived in terms of an ecclesiastical organization. That might be worse than

the most divided state of the church. It might be the return of the situation which produced the Reformation.

The only unity that will meet the needs of our world is that which comes through the lessening of denominationalism rather than in the strengthening of it. As ecclesiastical domination is weakened Christian unity is strengthened. As denominational enterprises are lessened and kingdom enterprises are magnified Christian unity is promoted. As the fundamentals of Christian faith are emphasized and the differences are forgotten Christian unity is advanced.

Notwithstanding the division into denominations the church is perhaps more nearly united to-day than it has been for centuries. The things that divide us are losing their significance. Party designations are losing their fascination. Men are thinking in terms of the kingdom. It was in Lexington, Kentucky, that Barton W. Stone and his associates were excluded from the Presbyterian church. There has been a marked change in attitude since then. I was supply pastor in a Presbyterian church in this city for three different periods, one period extending over thirteen weeks. For four years I lectured in another Presbyterian church at noon on Wednesday to a group of seventy-five students from the University of Kentucky, the lunches being provided by the synod of Kentucky. This represents the spirit which makes for unity.

The time may come when denominational barriers will disappear and we will find ourselves together, not as a great ecclesiastical organization, but as the body of Christ, as his church to carry on his work. That day may be nearer than we think. May the spiritual descendants of Barton W. Stone not only be ready for that day, but help to promote its coming.

A. W. FORTUNE.

IN DEFENSE OF THE PHARISEES

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THERE are two ways of portraying the incomparable greatness of the person of Jesus. One method is to point out the shortcomings of the other religious leaders of his day, their inconsistencies, their narrowness, their bigotry, their insufficiencies. The other method is to understand the fineness of the religious leaders, and the greatness of their institutions, and then to note the manner in which Jesus transcended them. By the first method we speak only in scorn of the Pharisees and scribes, and our words are dripping with bitterness and criticism. By the second method we try with sympathetic understanding to appreciate the best in the Pharisees. One is the way of polemic, the other of appreciation. As will be seen in the following pages, this article, written in defense of the Pharisees, takes the way of appreciation.

In the past, the Christian church as a whole has closed its eyes to anything good in the Pharisees, and has poured out its vial of wrath upon their shoulders. A student in the Baltimore School of Christian Education, writing a paper recently in a course on the ethical teachings of Jesus, made this statement concerning the Pharisees and their work, "The scribes sat in the seat of the prophets, and revelation was succeeded by exposition, and under the hands of the rabbis, without insight and imagination, the life departed from Hebrew thought, and nothing was left but empty bloodless forms. . . . The sublime

ethics of the Old Testament were reduced to a wearisome absurdity. The beneficent law of rest was translated into a series of regulations of peddling details and incredible childishness; the 'clean heart' of the prophets sank into an endless washing of hands, and filial piety was wantonly outraged that the temple tax might be swollen. . . . Jewish faith had become a painted show, a husk in which the kernel had withered." This paragraph is perhaps typical of the point of view of the average Sunday-school teacher in the Protestant church, and must reflect the teaching of pastors, and of the authors of our popular text-books on New Testament times.

Edersheim, Ewald, Farrar — indeed generations of Christian writers—have painted the blackest picture possible of the Pharisees. It is a picture from which we recoil aghast at such insolence, and ungodliness among would-be religious leaders. Even such an excellent historian as Emil Schurer sees little good in the Pharisaic group, and speaks of their work as follows, "It was a fearful burden which a spurious legalism had laid upon the shoulders of the people. They bind heavy burdens and grievous to be borne, and lay them on men's shoulders. Nothing was left to free personality, everything was placed under the bondage of the letter. The Israelite, zealous for the law, was obliged at every impulse and movement to ask himself, what is commanded? At every step the deadening formula followed him. A healthy moral life could not flourish under such a burden. . . . Life was a continual torment to the earnest man. . . . Pride and conceit were almost inevitable."

Schurer writes further, "Our Lord had only too much reason for rebuking his contemporaries for straining at a gnat and swallowing a camel, and for hurling in their

faces the accusation of making clean the outside of the cup and platter, but being within full of extortions and excesses. Like whited sepulchres, which indeed appeared beautiful without, they also appeared righteous before men, but within were full of hypocrisy and iniquity."

The first question to rise in development of the topic is this: If Judaism of the time of Christ was as has just been recorded "a fearful burden" . . . "a deadening formula" . . . "empty bloodless forms"; and if the ethics of the Old Testament were reduced to "wearisome absurdities" and if "life was a continual torment to the earnest man"; how do we account for the fact that Judaism has survived into the twentieth century, and how account for the fact that the Jews are greater in numbers, wealth, and influence than they were 1900 years ago?

Other great rivals of early Christianity have long since disappeared. The worship of the emperor ceased in 313 A.D. when the royal purple was placed on the shoulders of a Christian emperor. In 529 Justinian ordered the closing of the pagan schools, and the University of Athens, which had remained a center of pagan thought after the success of Christianity, and then the Greek philosophical schools passed away. By the third century the Gospel of Christ had finally overpowered the popular mystery religions of Mithra, Isis, and Dionysius. Each of these religions had within them the seeds of decay and disintegration, and yet Judaism had persisted, flourished, and grown side by side through the ages with Christianity.

Judaism has survived and grown in spite of being uprooted from its native land, and in spite of persecutions so terrible that they equal, if not exceed, the cruelty inflicted upon the Christians in the days of Nero.

In the beginning of the New Testament period Jews were to be found in many parts of the Roman empire outside of Palestine. In Babylonia were the descendants of those Jews who were carried away into captivity in the days of Jeremiah and who did not return with Ezra and Nehemiah; in Alexandria was a group of Jews large enough to occupy an entire section of the city, and to be a great power in that community. In the entire Mediterranean area we have records of at least 150 cities which had some Jews living in them.

Wherever Jews were settled, there was a certain amount of proselytizing whereby Gentiles came over to Judaism. The Jewish religion had power to attract some, at least, of those who had not found satisfaction in the heathen cults. Some of these Gentiles went the whole way, were circumcised, and took upon themselves the yoke of the law. Others were but attenders, who felt in accord with many Jewish principles but were not quite ready to take the step which would cut them off from their pagan associations. It was among this latter group that St. Paul found many willing listeners.

Not only was there a steady influx into Judaism by individuals in many lands, but at times entire communities, and even nations accepted Moses and the prophets, and became Jews. The king and queen of Adiabene, in Mesopotamia, embraced Judaism in 54 A.D., and Josephus speaks in the *History of the Jewish War* of the Adiabeni Jews. Another case was that of the kingdom of the Chazars in South Russia, where not only the rulers, but a large part of the population definitely adopted the Jewish religion previous to 900 A.D. These Jews may be the chief source of the immense number of Russian Jews of later times.

But in addition to pagans who became Jews as already mentioned, there were many cases of mixed marriages between Christians and Jews which resulted in additional increment to Judaism. This is proven by the fact that decrees of church councils and synods forbidding the practice of mixed marriages were issued with great frequency during the Middle Ages. And obviously such decrees were issued because Christians became Jews; for if Jews on marriage with Christians became Christians the church would have raised no objection.

Not only has Judaism held its own, and increased in numbers through the ages, but it has done so under restrictions and persecutions which were sufficient to crush out any faith but that which was strong enough to so hold its adherents that there were willing to die for it.

From the earliest times, of course, there was open hostility between Judaism and Christianity. For a short period, Judaism had the upper hand, but the tables were quickly turned, and then the followers of Moses were subjected for centuries to social ostracism and cruel persecution.

In Europe, outbreaks of violence against the Jews began in the eleventh century, at the time of the first crusade. Then turbulent hordes of armed men on the march to the Holy Land massacred and plundered many Jewish communities along the Rhine and the Danube. From this time onward the Jews lived for centuries in a constant state of alarm, never knowing when they might be driven from their homes or have them burned over their heads. There is a book called by the significant title of *The Valley of Weeping*, which contains the records of all the massacres of the Jews which took place from the earliest time into the sixteenth century. Every page of this book is soaked with blood and tears.

Even where persecution did not amount to actual bloodshed or expulsion from the land, the constant practice of the Christian church toward the Jews was one which would have annihilated any but the strongest religious group.

In 1215 Pope Innocent III ordained that the Jews, wherever they might be, must wear a dress which would distinguish them from Christians. This, of course, resulted in the Jew being a marked man, heightened his sense of insecurity, and wounded his self-respect.

By 1500 A. D. the separation of the Jew as a marked man was made complete by the institution of the ghetto. This was an area of the city within which all Jews were forced to live, under legal compulsion. Their numbers might, and did, increase; but the ancient boundaries remained the same, with resultant overcrowding and unsanitary conditions. Indeed modern skyscrapers had their beginning in the Italian ghettos.

Active persecution of the Jews in a large part of Europe has been a thing of the past for decades, and in some parts for a century or more; but even in the enlightened countries of Germany and Austria, in the year of our Lord 1931, Jewish stores have been broken into and the goods found therein burned in the market places, and Jewish students have been killed on the campus of the University of Vienna solely because of anti-Semitism.

We have found then, the answer to our first question. There must have been more to Judaism of the first century A. D. than was found by the student of the Baltimore School of Christian Education as quoted, or by such historians as Farrar and Schurer, else Judaism would long since have been numbered with the lost religions of Istar, Baal, and Mithra.

Judaism to-day, under the direction of the rabbis who continue, in essence, the work of the Pharisaic scribes, is greater in numbers than it was in the first century. Prof. Edward Meyer says that among every 1,000 inhabitants of the United States alone there are 37 Jews, so that the percent of American citizens who are Jews is 3.7. Thus there are probably more Jews in America alone than were living in the time of Christ.

That the wealth of the Jews to-day is greater than that of the first century cannot be doubted by anyone who knows the extent to which members of the Jewish race dominate the banking world. Their influence in our own time can be stated by recalling such names as Einstein, Rothschild, and Rosenwald.

Judaism of the first century could not have been a matter of "bloodless forms," a "husk in which the kernel had withered," and survived into our own time, through persecution and bitter pogroms, increasing through the years in numbers, wealth, and influence.

The second point in the development of the defense of the Pharisees is again a question: Shall an individual, institution, or religious sect be judged solely on the testimony of its enemies?

Little information concerning the Pharisees has come to us through the hands of Roman historians. Such as they did give to the world reflects their own scorn and dislike of the Jews, and does not show any sympathetic understanding.

Our remaining sources of information are the various references to the Pharisees found in the epistles and gospels of our New Testament, and information from Jewish literature. The latter is not consulted by the average Christian.

The Apostle Paul was proud of his own Pharisaic training, and of his ability when young to excel those who were zealous for the law. Yet his testimony concerning the Pharisees can hardly be taken as unbiased. C. G. Montefiore in the Jowett Lectures for 1910 says, "He who, with whatever honesty or purity of heart, and, with whatever enthusiasm of soul and mind, abandons one religion for another, is usually no good judge of the religion he has left."

As for the writers of our gospels, can we humanly expect them to present an impartial view of the Pharisees when they write at a later date than St. Paul? Their writings come from the time when the break between Judaism and Christianity was complete.

Of this open break Shirley J. Case writes, "In later years when Christianity and Judaism existed side by side at all important points around the Mediterranean, the conflict between these two religions became constantly more pronounced. Their respective leaders saw in the work of their rivals little to approve and less to commend. And they found much to criticize. On the Christian side, the charges leveled against the Jews were scathingly condemnatory, and it was believed possible to discover in the stories of Jesus' controversies with his contemporaries the prototypes of those acrimonious discussions common in the later period between Christian and Jew."

If we are to arrive at any true understanding of the Pharisees it would seem only fair that we seek to have all the evidence possible at hand, from friend and foe alike, before placing the stigma of guilt upon all the group.

The question of the source of our information concerning the Pharisees gives rise to another query which is somewhat akin to it: Shall we judge a religious group by

its weakest members, or by the principles for which the group stands, and by the best which these principles have produced? In other words, shall we judge by sinner or by saint?

At this point it would seem profitable to consider carefully who the Pharisees were, what were their aims, how were they regarded by the people, and what of good and evil did their principles produce. In this presentation let us rely on friendly information as well as on the word of unfriendly criticism.

First, as to who were the Pharisees? The Pharisees were the backbone of the religious portion of the Jewish people in the time of Christ. They earnestly tried to live and teach a righteousness which they believed was laid down in the law and the traditions. They were, in fact, a religiously minded group trying to win the approval of God by their conduct.

Dr. Clyde W. Votaw says, "The Pharisees were the representatives and teachers of Judaism as to religion and ethics, and Judaism in these respects was the highest type preceding Christianity."

The Pharisees were a definite group who had a guild consciousness, and who regarded themselves as guardians of the nation. They claimed complete devotion to God, and strove to achieve this. Although they had taken up the sword earlier in the days of the Maccabees, and had been ready to lose their lives in these conflicts, they were essentially a religious and not a political party. This in spite of the fact that they did use political means at times to achieve their ends—as some of our denominations have been known to do in our own times. The Pharisees were not, however, as much concerned about political independence and the expansion of Israel, as they were concerned over religious freedom.

The scribes of the Pharisees were those Pharisees who were officially trained, authorized, and ordained teachers of the law. Their training made them competent to interpret the law, no mean task. The Pharisaic scribes were religious teachers and leaders, paid for civil and juristic services; and in this capacity they served as lawyers, judges, and counsellors. They were not paid—at least formally—for any work done in connection with the synagogue services.

The Pharisaic scribes were the most skillful teachers of the law, and this skill was the result of assiduous and industrious study, covering a period of years. All Pharisees, of course, studied the law and the traditions to a degree, but only the scribes, with their technical training, had sufficient knowledge for its critical study and interpretation. Every Pharisee was a purist, but not everyone could be a scholar versed in the technique of scriptural exegesis. Many Pharisees did engage in study and win for themselves the right to be accounted "wise," but this was not possible, because of circumstances of time and money, to more than a fraction of the Pharisaic party. Yet every member of the guild was exhorted to study diligently and to seek out for himself a reliable teacher who could give him thorough understanding of God's requirements.

The Pharisaic scribes were in daily contact with the people, preaching, guiding, and in some cases healing them. It would seem as if they were, after all, the greatest force for good in the nation.

That the Jewish people of the New Testament period looked upon the Pharisees as their religious guides and examples is certain. Josephus says, "The Pharisees were recognized by the people, both because of their virtuous

lives and their teachings, as their religious leaders, who should be followed in all manner of religious matters such as tithing, sacrifice, fasting, and worship." They were the popular party, trusted and obeyed by the people. This is shown by the fact that the Pharisees were able to control the Sanhedrin, even though they did not hold in it the majority vote; and that they exalted the synagogue which was their stronghold.

Even their enemies respected the Pharisees, as is shown by an ancient passage attributed to a Sadducean king, Alexander Jannæus, who hated them, "King Jannæus said to his wife, 'Fear not the Pharisees nor them that are not Pharisees, but fear rather the hypocrites which are like unto Pharisees, whose deeds are the deeds of Zimri, and who seek the reward like Phineas.' "

That all the Pharisees were men of godliness, of sincerity, and of moral purity cannot be claimed. The quotation of King Jannæus above shows that there were among this religious group those who were Pharisees in pretense only, and not in heart and conduct.

That Pharisees themselves were not unmindful of the presence in their midst of unworthy disciples is shown by many references in Jewish literature.

The Talmud has a list of seven varieties of Pharisees that it strongly condemns. Among these are the "shoulder Pharisee," who packs his good works on his shoulder to be seen of men. Another is the "wait-a-bit" Pharisee, who says, when someone has business with him, "Wait a little, I must do a good work." Still another is the "reckoning Pharisee," the leader who has committed a fault and then does a good work, at the same time crossing one good off against one evil. A fourth type is the "economizing Pharisee," who asks, "What economy can I practice to

spare a little to do a good work?" Yet another is the "show me a fault Pharisee" who says, "Show me what sin I have committed, and I will do an equivalent good work."

Elsewhere in the Babylonian Talmud Rabbi Joshua ben Hananiah spoke of the plague of the Pharisee. By this he meant the action of those Pharisaic scribes who gave counsel which seemed to be in strict compliance with the law, yet was aimed at circumventing it. Such Pharisees did not all live in the first century A. D.

Towards the hypocritical Pharisee their own leaders spoke most strongly. Eleazar ben Pedat wrote, "Every man in whom there is hypocrisy brings God's wrath upon the world; not only that, but he is cursed, his prayers are not answered, and he goes down to hell." Gamaliel II proclaimed at Jamnia, "Let no student who is not inwardly what he is outwardly enter the lecture hall." And Rabbi Jonothan said, "Woe to the student who labors at the law with no fear of heaven in him."

Josephus, in *Jewish Antiquities*, wrote of the Pharisees, "They take a pride in the scrupulous observances of the religion of the Fathers, and think themselves that God loves them more than others." But we must not forget that such charges can be made even in our day; as witness the recent encyclical on church unity from the Vatican; and as shown in the attitude of some Protestant churches towards others not of their own communion.

A fair judgment upon the question of good and bad Pharisees is that given by George Foote Moore in his monumental volumes on *Judaism*. He writes as follows:

"Men who make a show of more piety or virtue than they possess are not peculiar to any creed or age, and the higher the value set on religiousness the more they have flourished. The Pharisees had endeavored by teaching and

example to establish a higher standard of religion in Judaism, and had gained the reputation of being more religious than their Sadducean opponents, or the ignorant and negligent mass of the people. That many men cared more for the reputation than for the reality, is only what human nature would lead us to expect; and that many sincere Pharisees thought better of themselves in comparison with other men than it is good for any man to think, and that their superior airs were often very disagreeable, may be taken for granted. But that the Pharisees as a whole were conscious and calculating hypocrites whose ostentatious piety was a cloak for deliberate secret villainy is unimaginable in view of the subsequent history of Judaism. For it was the men of the Pharisaean party who tided Judaism over the two great crises of the destruction of Jerusalem and the war under Hadrian; and in the three quarters of a century following, consolidated the labors of their predecessors. Judaism is the monument of the Phairsees."

There is only time for the briefest summary of the principles which were expounded by the Pharisees. Most important of these was the basic belief of all Judaism that it was a revealed religion. The Pharisees held as central that God had revealed himself to the race through the twofold law which disclosed his will for man's entire life and salvation.

It is important to note that the revelation of God's will was not thought of as being contained only in the written law of the Scriptures, but that the Torah was held to be both in writing and orally transmitted. These two Torahs formed a unitary revelation, in all parts and in all particulars of divine origin and authority, and as such of equal and identical authority.

To the Pharisees there could be no conflict between the written and oral law. The oral traditions had arisen from many natural causes. In the methodical study of written law questions of application and interpretation naturally arose, and rules were made which were clearly formulated. Such formulations were not thought of as innovations.

Again, expansions of the written law came when the Scriptures were searched for answers to meet new problems and new emergencies. When such answers were found, and the rule of conduct formulated, if it was in accord with valid exegetical deductions from Scriptures, the new formulation was considered as revelation, and part of the Mosaic tradition.

Sometimes the example of the Sadducees, who did not accept the oral law of the Pharisees, is pointed to as proof that this method of expansion was not valid. But this is not good proof, because the Sadducees in rejecting the oral law of the Pharisees, substituted for it their own formulated oral Law. This Sadducean oral law was based on the laws of the legislative powers, or the kings.

Jesus himself commended the acceptance of both written and oral law. In Matthew 5:18 we find, "For verily, I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of Heaven."

Acceptance of the oral law is found in such a saying as that in Matthew 23:23, where Jesus is recorded as saying, "These things ye ought to have done, and not to have left the others undone." Here Jesus refers to the practice

of tithing, as laid down by the Pharisees in their oral law.

There is rather general misunderstanding among Protestant teachers of the manner in which the people of New Testament times regarded the law. Most of our Sunday-school teachers point out that the common people disliked the law, and found it a heavy burden to be borne. They add, usually, that few people observed it, and that the Pharisees scorned the masses for not doing so. This current view might be summarized in these words, "The minority who observed the law were proud and bad and rich; and the majority, who neglected the law, were poor, unhappy, and despised."

Contrary to this current conception, it may be claimed on good evidence, that the masses of the Jewish people were champions of the law. In the days of the Maccabees great numbers of the common people died rather than give up their observing of the law, as they have been willing to do repeatedly throughout their history.

It is to be remembered that the average peasant farmer was little affected by the ceremonial sections of the law, which are usually pointed out as such a great burden. It was no greater difficulty for a Jewish family of the first century to abstain from eating rabbit, and pig, and lobster, than it would be for you and me to abstain from dog and cat and snail. It was no hardship to give up eating that which the community as a whole brands as distasteful.

Then Sabbath regulations were not all a hardship. The Jewish people were the only people of ancient times to have one day of rest in seven and they would hardly complain even if their conduct on this holiday was somewhat prescribed, if this were the price they paid for the rest day.

And as for the laws of ritual purity, of clean and unclean, these were of great importance only to the priests, and to a few rigorists who lived like priests. The common man only had to be ritually clean when he went up to Jerusalem. It is true that the law concerning the washing of hands before meals was strictly enforced; no doubt to the distress of the younger male element of the community.

Acceptance of unwritten law, whether it is claimed to be a burden, or this claim dismissed, is seen to be essential to any religion which is built upon a sacred book—a divine revelation. All “book religions” have found it necessary to develop their oral traditions which expand, redefine, and adjust the teachings of the founder to new times and conditions. This is seen in Judaism. It is seen in Mohammedanism which has an oral tradition, supplementing the teachings of Mohammed, that is traced back to the companions of the prophet. It is also seen in Christianity which, in its creeds, church doctrines, and papal encyclicals, has its expansions of the thought and teachings of the Founder.

Other principles of the Pharisees need only be mentioned, as they do not enter vitally into our discussion. The most important of these were: belief in the unity of God, Creator and maintainer of the world; the survival of the soul; and belief in rewards and punishments after death.

These lofty principles were held in the first century, and through the ages, with a tenacity that is worthy of admiration. That Judaism has survived with its present strength speaks for the worthwhileness of its teachings.

For their expression let us turn to the words of the teachers themselves:

R. Judah ben Tema, "Be strong as a leopard and swift as an eagle and fleet as a gazelle and brave as a lion to do the will of God."

Gamaliel, "The world is sustained by three things—justice, truth, peace."

Hillel, "Do not do to your fellow what you hate to have done to yourself. This is the whole law, entire; the rest is explanation."

Hama ben Hanina, "Walk after the attributes of the Holy One. As he clothes the naked, Gen. 3:21, so do thou cloth the naked. As he visits the sick, Gen. 18:1, do thou also visit the sick. He comforts the mourners, Gen. 25:11, do thou also comfort them that mourn."

Our approach to the defense of the Pharisees has now proceeded far enough for us to raise the problem of the hostility which was manifested between the Pharisees and Jesus.

When Jesus came teaching his message of repentance and preparation for the kingdom, the Pharisees no doubt at first regarded Jesus in much the same manner as they had thought of John the Baptist. That is, they felt that here was one who inspired in the manner of an ancient prophet. The Pharisees would not question that God might raise up a prophet to proclaim his will, and the preaching of John the Baptist and of Jesus would not be resented. From this early period of Jesus' ministry may well come those statements in which he warned his disciples to keep every iota of the law.

But as time went on a line of divergence developed between Jesus and the religious leaders.

In his teaching, Jesus did not rely upon the law as did the scribes; but rather upon the authority of his own revelation. When his teachings ran contrary to the law,

we would naturally expect that the Pharisees would resent this, and believe that Jesus was leading the people astray. To the scribes Jesus was not competent to teach with authority. He was not trained nor ordained as other religious teachers; he was independent in what he taught, and, although he taught many things which could be traced back to Mosaic roots, he also taught new things which they felt undermined the whole system of the Torah.

Remembering that the religion of the Torah meant the whole of religion to the Pharisees, and that to them it was the final revelation of God, it is evident that the clash between Jesus and the Pharisees was inevitable.

Jesus disregarded and eventually denounced the method of the Pharisees by which they thought righteousness was secured. Jesus declared that fasting, ceremonial cleanliness, strict Sabbath observation, and other definite and permanently laid down rules of the Pharisees were of little moment and should be disregarded.

To the Pharisees, Jesus was not reconstructing, amplifying or exalting their religion—he was destroying it. The divine credentials of Jesus they refused to recognize.

The main point at issue after all between Jesus and the Pharisees was not the question of the Sabbath, or of clean and unclean, but was more fundamental than these. It involved two different conceptions of religion which never could be reconciled.

The Pharisees held that the supreme authority in the realms of morals and religion was the Torah. Jesus held the supreme authority in these fields was the immediate revelation of God in the individual soul and conscience. The Pharisees stood firmly, nobly, misguided we will say, for one position; Jesus for the other. The religion of law clashed with religion of the spirit.

It will hardly do to close this article without a brief reference to the 23rd chapter of Matthew. Here we have that tremendous polemic against the Pharisees which has branded them forever, and turned their name into a synonym for hypocrite.

If you are a follower of modern Biblical scholarship you may accept the statement of such a writer as Canon Streeter that we have in Matthew 23 not the words which Jesus uttered, but an early Christian polemical document which came from the days of bitter strife between Christian and Jew.

Or you may, on similar authority, look upon this chapter as a compilation of various criticisms of the Jewish leaders made by Jesus during various parts of his ministry, and gathered together in this one chapter as a single connected discourse.

If some such course is not followed, and we look upon Matthew 23 as the exact words of Jesus, some perplexing questions are raised. Why, for instance, do we have words from the Master which fairly blister and burn when Jesus taught that we were to forgive 70 times 7; that his disciples were to turn the other cheek; and that they were to bless their persecutors? What effort did Jesus make to conciliate his foes? and such questions.

The answer to these questions is, it seems to me, found in the following statement of Dr. Votaw. He says, "It is stupid not to see that the Gospel passages about the Pharisees are homoleptic, criticizing them from the point of view of a high idealism, not discriminating between Pharisees and Pharisaism of different kinds."

Jesus spoke in Matthew 23, as we do in times of public strife when we say, "All politicians are crooked,"—knowing that there are some honest men who are excep-

tions to the rule; or again when we say at times of economic maladjustment, "All the rich are selfish and grasping"—again knowing of many who are quite the contrary. In such a fashion Jesus spoke in sweeping terms of the religious leaders of his day.

In the crisis at Jerusalem, when the break between Jesus and the Pharisees was complete; and when Jesus believed that they were forming a barrier between him and the people; and plotting to end his work by his death; then Jesus bitterly arraigned the Pharisaic group in the capital city.

At the same time, Jesus was not including in such an arraignment men like Nicodemus, or men like the young scribe who he once said was not far from the kingdom, or others of the Pharisaic group who had the rabbinic zeal of a Saul of Tarsus, but never had an experience such as his on the road to Damascus.

The current error in writing about the New Testament and the Pharisees is the assumption that the New Testament condemns all the Pharisees, and all they stood for. This was not Jesus' idea, for he himself was of that basal type of Judaism as opposed to the Essenes, the Sadducees, or the Amhararetz.

Somewhere between the view presented in this article in defense of the Pharisees, and the current opinion held concerning the Pharisees, lies the truth.

BLISS FORBUSH.

THE ATTAINMENT OF IMMORTALITY

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MEN are always asking questions about the continuity of personal life beyond death and the grave. Is immortality an attainment to be achieved by some, or is it the Father's gift to all? May it not be both an attainment and a gift? For thousands of years and in thousands of ways such questions have occupied the minds of the foremost thinkers and the greatest seers of succeeding generations. The literature they have produced on the subject is as comprehensive and commanding as it is reassuring and rewarding. Those in quest after the truth as to life everlasting are always greatly profited by availing themselves of the rich and enriching help enshrined in the body of this ancient and modern literature.

In view of all this, it may seem a rather bold and presumptuous venture to call attention once more to certain aspects of the subject. Has not all been said, and said well, that is possible? Can anyone hope to contribute new or important considerations to what has been so fully discussed already? Allow me to disclaim having so unpardonable an ambition. My self-assigned task is of a far more humble nature. What it is proposed to set forth here is simply the conclusions and convictions which have come to me as the result of a personal study of my topic in the light of theistic evolution and Christian Scripture,—conclusions and convictions which commend themselves

to my mind as reasonably sound and valid. They may not, however, carry corresponding weight to other's judgment. Accordingly, I shall not insist upon them in a dogmatic spirit. Once Matthew Arnold was playfully told he was becoming as dogmatic in his views as Thomas Carlyle was in his. "That is true," Arnold replied, "but you must not lose sight of the fact that whilst Carlyle was always wrong, I am generally right!" One's convictions are apt to beget confidence of the firmest sort, which in Arnold's case made him seem more dogmatic than he really was. The affirmations to be advanced in these pages are rather conciliatory and hesitant than dogmatic in spirit. I am never disposed to quarrel with sincerely cherished views opposed to my own.

At the same time, however, a man's considered judgment as to truth in any department of thought, should be firmly held, and on suitable occasion be frankly expressed. Every man must solve for himself all the old and new problems and settle his own doubts, as certainly as he must inhale his own breath or assimilate his own food, in order to maintain the health and vigor of his personal being. This does not imply that finality of knowledge can ever be achieved in any field of human inquiry. Were that possible, progress would cease, the activities of the mind would be permanently arrested. In such case, Galileo could have made no contribution to experimental philosophy, nor Koch and Roentgen to medical science, nor the author of *The Origin of Species* to biological knowledge, nor the so-called "Higher Critics" of Germany to a better conception of the Bible, nor Schweitzer's *Quest of the Historical Jesus* to a fuller understanding of the Son of man, nor those scholars who insisted that the "infancy accounts" of the first and third

Gospels, and those referring to the "physical resurrection" of our Lord could no longer be successfully maintained, to the removal of stumbling-blocks from the path of religion. All these illustrious pioneers have been instrumental in forwarding man's upward march to heights of vision unattained before. And although their discoveries were for the time being disquieting to churchmen, the truth as they saw and proclaimed it came presently to make its way to general acceptance, so that now one hears but seldom anything more than faint echoes of the violent assaults which were once directed against those heroic advocates of the truth wherever found.

These somewhat general observations are not foreign to the question under consideration. They have direct and indirect bearing upon it. The subject of immortality cannot be dealt with satisfactorily unless attention is given to other subjects vitally related to it. Among the latter, for instance, the personality and character of God, the purposive nature of the universe and man's place in it, the aim of the mission of Jesus, the office of the Holy Spirit as the immanent power by which the spiritual ends of the Creator are being progressively accomplished in nature, in the individual and in human history,—all these, together with a sound view of religion and a valid conception of the sacred Scriptures, demand recognition on the part of the student in search of an adequate apprehension of the meaning and the method of attaining immortality.

Before moving on into closer touch with our particular inquiry, a word may perhaps be added as to the meaning of the term "immortality" as here used. It does not always carry the same import when used by different persons; and undefined terminology, here as elsewhere, is

constantly a source of misunderstanding. So distinguished a preacher as Doctor Cadman, for example, declares that a certain sermon on "What Christ does for a Soul," is sufficient to make its author "immortal." The pantheistic notion of immortality goes on the assumption that human personality will ultimately merge in a general unconscious soul or sea in the spiritual universe,—a notion of immortality which is not wholly absent from certain hymns sung in our churches, without Christian warrant. The immortality of influence, to which George Eliot in *The Choir Invisible* has given beautiful poetic expression, is likewise an inadequate representation of what is meant by Christians, the world over and the ages through, by their use of the word. Human personality demands for itself the blessedness of going on after death, as a self-conscious, individual being, living in ever-continuing friendship and loving service in the presence of the eternal Father and his redeemed children. Is not that the content we mean to put into the confession of our faith when we say, "I believe in the life everlasting," the life and immortality brought to light in the Gospel, the living hope which the Father has confirmed in our hearts by the resurrection of Jesus Christ from the dead? In a sense more or less vague, men have always cherished "intimations of immortality," but it required ages for the divine Spirit to evolve or develop in man the moral and spiritual capacity needed for the vitalization and confirmation of such intimations; it required the resurrection of Jesus Christ to give us a *living* assurance of the endless life for which men are yearning, and toward which mankind, under divine leadership, has been directed.

The gradual unfolding of such an advance in the knowledge of a deathless life is in evidence on the pages

of the Old and the New Testaments. The representations there made in regard to continuous life in an unseen world indicate steady progress of spiritual insight. This is clearly recognized by the unknown writer of the book of Hebrews. If one may be allowed to paraphrase his introductory words, "God, having of old time spoken unto the fathers by diverse portions and in diverse manners," he must have done so, not arbitrarily, but progressively and in accordance with man's enlarging capacity. In every period the Spirit of Truth had "yet many things to say," but because men were not able to bear them, they had to be withheld from them. God can give only what men are able and willing to receive. This is as true to-day as in the past. John Robinson was right, when speaking his parting words to the Pilgrim Fathers, he declared, "I am very confident that the Lord has more truth and light yet to break forth out of his Holy Word." And this ever-advancing disclosure of hidden truths in the Scriptures, is particularly striking in regard to unending life. In a direct way, Jesus said comparatively little as to either its certainty or nature. But what he did say about it, what he always assumed concerning it, is decisive for Christian thought. Many of his cherished sayings breathe such a calm confidence in the Father's exhaustless love and good-will, that his and his follower's immortality is taken for granted. In his parting address to his sorrowing disciples, he conveys his own convictions most tenderly into their hearts. "Let not your hearts be troubled. In my Father's house there are many resting-places. Because I live, you also shall live." If it is true, as the followers of Jesus have always held, that the revelation of the eternal verities come through their incarnation, then the affirmation—"I am the resurrection and the life"

—gives to his farewell utterance an authority upon which we rest our fondest hope. So long, therefore, as the gracious assurances of him who triumphed over death are remembered, the flippant assertion of a present-day psychologist—"Immortality is a religious myth"—may be dismissed in cold scorn. It flatly contradicts the great Teacher come from God, and at the same time dishonors the dignity and inherent worth of human personality.

The theistic conception of evolution, to the brief consideration of which we now turn, is free from the blight of such rank naturalism. It interprets the theory as the method of God's creative activity, not only in the material realm, but as well also in the biological realm. It recognizes divine power and intelligence at work in man's physical development from lower forms of life, in his attainment of self-conscious rationality and religious freedom, and of his persistent aspiration for fellowship with God and for unending life in his presence, thus answering to "the one increasing purpose which runs through the ages." It must accordingly be regarded as far in advance of the crude—not to say godless—type which was brought forward nearly three-quarters of a century ago. The epoch-making book of 1859 is entitled to the credit of laying scientific foundations of great importance, but the superstructure which a host of other inquirers have built on those foundations is incalculably more imposing, trustworthy, and significant. This becomes perfectly clear, it seems to me, as one reads the works of men like Bergsen, Macfarlane, and Simpson. The last-mentioned writer's comprehensive treatise is especially illuminating and helpful. Professor Simpson is the successor of the lamented Henry Drummond in the chair of Natural Science in the University of Edinburgh,

and is, as I see it, quite as competent an exponent of biological science and its application to evangelical Christianity, as was his noted predecessor in office. Professor Simpson is pronounced in his conviction—to take a single sentence of his in proof—that “Evolution cannot even be conceived of except in connection with the postulate of a Being immanent in the developing process.” Instead of seeking to establish for oneself the truth of such a representation along the entire line of divine direction and achievement, one can only bow in humble recognition of the reasonableness of the views of a man who has devoted life-long, painstaking effort to the investigation of the data of the problem. The frank acknowledgment of such authoritative reasonableness need not be regarded as affording us absolute certainty. In what field of thought or reflection are we able to reach unquestionable certainty? Various degrees of probability can be arrived at, as the great Doctor Butler long ago concluded, but rarely, if ever, is absolute certainty possible. There is generally a residuum of uncertainty which can never be completely dispelled. Hence the necessity of hypothesis in science, of faith in religion. To this rule, the inquiries concerning the problem at issue are no exception.

At the same time, however, the findings of the scientists and their assumptions of an immanent Spirit's presence in the unfolding of the whole cosmic process, including that of man, is sufficiently reliable, it seems to me, to serve as a basis on which we can confidently and safely build. Without subjecting either reason or conscience to violence, may not the acknowledged presence of an immanent Spirit in the scientific unfoldment be identical with the spirit of love which, in religious growth must be recognized? In either the biological or the spir-

itual realm, the upward-moving process is ascribed to the patient power or grace of God. And to account, on this score, for the appearance, at the long last, of human personality endowed with the fine gifts of mind and heart, of knowing the God of love and willingness to respond to his love is as reverent and reasonable as is the traditional account of creation in the opening chapter of the Bible. Which is rationally preferable, to believe in creation by fiat, or to account for it by creative evolution? Can the folk-lore tales of Genesis tradition which says that "the Lord God formed man of the dust of the ground" and of a rib taken from the man "formed he a woman," forthwith equipping them both with power of speech to give names to the lower order of living things which had been brought into being a few days before,—can this be regarded as historic fact? In comparison with this childish naïve story, is it not immeasurably more in harmony with the splendor and power of Almighty God and far more in accord with the character of his intelligent creatures, to believe in the age-long process of creative evolution as accepted by modern scientists?

Here the question emerges whether these contentions and their implications in regard to the deathlessness of human life can be successfully maintained when brought to the test of those particular passages of sacred scripture which deal with the subject. This is the essential, the crucial problem to which we now address ourselves.

The Old Testament need not detain us long. According to leading scholars it has but little to say about a future life. Professor James Denney declares that, in the Old Testament, "Immortality is conspicuous by its absence. We search for it, and search again,—and usually, it would seem, in vain." While this may hold as to the earlier

Hebrew writers, it does not do so as to later ones. Psalmists and prophets did attain a more or less clear vision of life beyond. "Yea, though I walk through the valley of the shadow of death I will fear no evil, . . . I shall dwell in the house of the Lord forever." "Nevertheless I am constantly with thee. Thou hast holden my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? My flesh and my heart faileth; but God is the strength of my heart and my portion forever." "Thou wilt not leave my soul in 'sheol,' neither wilt thou suffer thine holy one to see corruption." Isaiah says, "Thy dead shall rise. The inhabitants of the dust shall awake and shout for joy." Of the wicked on the other hand he speaks just as definitely, "They are dead, they shall not live; they are deceased, they shall not rise." In Daniel (12) the same view appears in a somewhat changed form. "Many of those that sleep in the dust of the earth shall awake; some to everlasting life, and some to everlasting shame and contempt." (Apart from this single reference, the Old Testament gives no intimation of any destiny awaiting those that are irresponsive to God's love or indifferent to his law of life.)

These passages are cited to show that the idea of immortality is not so totally absent from the Hebrew Scriptures as has been sometimes supposed. They show, moreover, that there was real progress made among the Jews toward a vision of future life. There was a growth in that direction from dim intuitive beginnings and a recognition of the fact that the attainment of immortality depended on men's willingness to accept the guidance which was divinely proffered. In other words immortality, in their view, was morally conditioned, its realization

being the result of a vital fellowship between divine and human personalities, in which the decisive factor is not alone that which God graciously offers, but as well, also, that which man is willing and able to appropriate. Does this Old Testament view lend support to the conclusions of modern science? Are the present-day scientific positions so thoroughly at variance with those of ancient Scripture as to make their reconciliation impossible? Before answering "let everyone be fully persuaded in his own heart!"

It remains now to look up New Testament teachings bearing directly on our inquiry. No sooner is this done than one becomes conscious of clearer light and a more genial climate. Here one should be able to proceed with firmer step on paths more familiar and more important. Two circumstances at once offer themselves: *First*, that Jesus Christ speaks authoritatively to us, as he did to his contemporaries, on life eternal and how it is to be attained. *Second*, that he deliberately placed himself in the prophetic succession and consistently reflected the attitude of his forebears. "I am come, not to destroy but to fulfill the law." "If any man would enter into life, let him keep the commandments." "He that believeth in me, though he were dead, yet shall he live, and whosoever believeth in me shall never die." Obviously, our Lord is here using the word "life" rather in a spiritual than in a physical sense. Nowhere in his reported sayings is there an unequivocal suggestion to the effect that the *natural* life carries inherently the germ of immortality. The idea of attaining to immortality is not to be thought of as a mere "unpacking" of what is potentially present from the beginning in the body. God's own hand freely offers the gift of life "that is life indeed," to us; it is the voluntary reception of

it on our part that lifts us to the higher level of immortality. Man is honored in being allowed free choice. Even in so momentously important a matter as that of choosing life or death there can be no coercion. The cold hand of determinism has no place in such a decision. Christ recognizes the principle of moral freedom in his invitation: "Come unto me, I will give you rest." The response must be our own free act, otherwise it has no moral value or spiritual significance. So also in regard to his entreaty: "Enter in at the straight gate . . . that leadeth to everlasting life." The grace of God opens the gate, human faith prompts the entrance. It is the mysterious interrelation and interplay between the divine and the human in life which Rufus Jones so ably sets forth in his famous classic entitled *The Double Search*. The divine approach and the loving answer we give, coöperate. To be "accounted worthy to obtain the resurrection from the dead" is conditioned, in Jesus' view, on our willingness to be "children of the resurrection." Such is the definite disclosure made throughout the synoptic records.

Were there time for making a survey beyond the first three Gospels, this way of attaining immortality would be found fully sustained by the rest of the New Testament writings. Their authors, of course, have left the marks of personal peculiarities upon what they wrote,—used a different terminology, employed varying metaphors, explained the truth as they saw it,—but properly interpreted, their views concerning life beyond death and the grave, and the human requirements of its attainment, are in full harmony with the Master's affirmations. "They had been with Jesus and had learned from him." Their intimate contact with him from day to day had brought them to see that his was a life of a new and higher order,

a life lived in the conscious presence of the Eternal, a life implying a relationship of trust, of unbroken communion and of sustaining love, in all of which they saw warrant to believe that death had no power over it. More than this. They saw also that *eternal life*—a conception of immortality directly due to Jesus—is to be entered upon *here* and *now* in order to experience its bliss hereafter. It is this, that makes our “living hope, begotten anew in our hearts through the resurrection of Jesus Christ from the dead, of an abiding inheritance” a matter to be embraced as a measure of the depth and worth of our career on earth. “This makes immortality,” a theologian of penetrating spiritual insight has recently told us, “more than a rainbow on the other side of the valley of bones.”

In the Johannean books there are numerous references to the continuity of life after death, which confirm what has just now been advanced. In these times it is held by certain scholars that the writer of the fourth Gospel has but little more to say about a future life, than had been said by Plato centuries earlier; that the intimations or guesses made at Athens were known and given hospitality at Ephesus. Opinion like that, it seems to me, is wholly in error. It fails to take account of the distinctive spiritual element which is resident in Christ’s conception of “eternal life” and of its validity as shown by his resurrection from the dead,—the infallible proof on which the Christian church is founded. John’s view is not the outcome of philosophical speculation, it derives from his assurance that he “who was crucified, dead and buried, rose from the dead on the third day, and showed himself alive,”—not in a physical body of suffering and perishable flesh, but in a spiritual body such as it pleased the Father to provide for him. “I am come that they might

have life and that they might have it in overflowing abundance." "He that believeth on the Son has life; he that believeth not shall not see life." "We know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, . . . *this* is eternal life." Beyond words like these one feels no call to examine further John's attitude on our question. A word more, however, may be said, quoting it from Dean Inge's recent treatise on *Christian Ethics and Modern Problems*: "John's Gospel and his first Epistle were written with the clear intention of substituting an evolutionary for a catastrophic conception of the work in the world of the Paraclete who is Christ himself under another form."

Even a casual review of the letters of Paul, the epistles of Peter, and the book of Hebrews, to which space restricts us, yields results in correspondence with those of John. As to Paul, we know with what enthusiastic conviction and impassioned fervor he "pressed forward" in order "to attain unto resurrection from the dead." At all costs, he was determined to live the life of faith and obedience here in such a way as to acquire the qualification of going on in his devotion to and illustration of the spirit of Christ, without a break forever. He is persuaded of two things: one that "flesh and blood cannot inherit the kingdom of God," the other that "through the Spirit dwelling in him, he that raised up Christ Jesus, will raise up" his servant also. The language of Peter in regard to the attainment of immortality is in full agreement with that of the great missionary Apostle, even though on matters less essential their attitudes may be at variance. Peter rejoices with joy unspeakable and full of glory, in the promise of an "imperishable, stainless and unfading inheritance" with the saints in light. The unidentified

author of Hebrews occupies a similar position. In a great passage he makes a double suggestion—equally important in either of its aspects for our present purpose. “We are not of those that shrink back,” he avows, “but of those that have faith unto the *acquisition* of (eternal) life,”—the life, that is, which is achieved “by grace through faith.” And then he adds with arresting candor: “For if we sin willfully,” after the truth has been made known to and spurned by us, “there remaineth only a certain fearful expectation of condemnation and fierceness of judgment that will devour” those who reject Christ and refuse to live in vital, saving fellowship with the Father.

With all these Scriptures before us, it cannot be thought necessary to pursue our present quest further. One and all of the apostolic writers hold that the attainment of immortality, whilst designed and provided for by God, depends in the final analysis on the freedom of human choice. They insist men must, in their present state of existence, voluntarily pass from dead to living relations with God, that they must be born from above, that they must be renewed in spirit, that they must put on Christ, that they must seek those things that are above where Christ is seated at God’s right hand, that they must look not alone on things that are seen, but on things unseen which are eternal in character and value, they must live in the spirit of the glorified Lord, seeking to make themselves well-pleasing to the Father. Only by recognizing and heeding these truths, can Christian character be achieved,—character bringing peace in this world and investing it with the required qualifications for blessedness and immortality in the world to come.

In passing it may be said that the inspired writers, whose views we have been examining, know nothing about the “wider hope” or the “eternal hope” which ap-

pears so attractive to certain thinkers of our time. It is the considered judgment of the distinguished scientist, already mentioned, that nothing so robs life of its tremendous seriousness and meaning, reducing it to the level of a marionette show and belittling men's capacity to choose life or death, as does the amiable outlook of the Universalism on which the theory of a so-called "second chance" builds its tottering structure. And yet it is sufficiently and gravely clear in the Scriptures, as it is also in the light of theistic evolution, that the notion is mistaken and without secure foundations. The opportunity offered in time for attaining "life that shall endless be" must be used now while it is day and before night falls, if immortality is to be realized. "Narrow" is the term used by Jesus to describe "the way that leads to everlasting life." Whether applied to limitations as to time, or the restrictions of circumstance, "*narrow*" is aptly descriptive of the way to life in either of these aspects. Life is short and its opportunities not too numerous, nor too unimportant, to be promptly seized and faithfully employed; more than that, it is beset, at the same time, on the right hand and on the left of its way, by stupendous difficulties which on "the steep ascent" bring "peril, toil and pain" to be encountered, struggled with and overcome.

In a measure, the circumstances just alluded to may account for the readiness with which so many are taking refuge, in our day, in the theory of "a second chance," to be afforded them, by which spiritual going may be made easier or its challenge more impressive and persuasive. But it does *not* account for the fact that the light of faith in any sort of existence beyond the grave, is burning so dimly in multitudes of minds all around. To explain this situation, the cause of it must be sought elsewhere. Let a few pertinent questions be suggested by way of uncover-

ing the cause: How can a man be expected to believe in, or concern himself about, eternal life in the Christian sense, who is investing the thought and energy of his whole being day after day, in things that are perishable,—things deceitful and disappointing when acquired, and when used turn into dust and ashes? How can a man believe in unseen realities, in spiritual values, if he never gives a serious thought to anything better and more durable than things materially visible or physically measurable?

Unless a man, of free choice, will personally bring himself into touch with the unseen and the spiritual, identifying himself vitally with a cause, an interest, or an institution representing spiritual values, and for the acquisition of which every selfish worldly ambition, every material possession, and every carnal desire, may well be surrendered, he cannot see or enter sympathetically and appreciatively into the fellowship of those yearning to attain immortality. "The man who has nothing in life which he would not die for rather than relinquish," writes a great saint, "has nothing worth living for, and the life not worth living will never believe in its own immortality." A great and supporting spiritual possession, like faith in a deathless life, must always be bought at a great price, and to secure the possession one must be willing to sell all one has, to buy it. As represented in the Christian religion, immortality as an attainment is an essential part of a development in which an intimate experience of the Father's love is responded to by an unreserved surrender of human personality to the personality of God as revealed in Jesus Christ. Apart from that, can there be any reality in thinking about a blissful life; apart from complying with divine requirements, can the attainment of immortality be regarded as possible or desirable?

A. S. WEBER.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

The Quadrennial Meeting of the Federal Council

The quadrennial meeting of the Federal Council of Churches, held in Indianapolis from December 6 to 9, was described by many of its members as one of the most important meetings since the first one in 1908. One discerning observer remarked, "Certainly not since 1920, when the council girded itself for new tasks made inevitable by the collapse of the Inter-church World Movement, has the council advanced to such a new stage as that indicated at Indianapolis."

The chief thing that made this quadrennial meeting significant was the reorganization of the structure of the council in the interest of relating it still more closely to the constituent denominations and making it more directly responsible to them. This reorganization, as worked out by the large Committee on Function and Structure during its study of four years under the chairmanship of President George W. Richards, is marked by the following main features:

1. Henceforth the council is to meet every two years, instead of every four. This change is desired to secure a closer oversight and a larger exercise of responsibility by the official representatives of the denominations. The size of the council is slightly reduced, each denomination now being entitled to three members with an additional member for every 100,000 of its communicants.

2. The Executive Committee and the Administrative Committee are combined into one body, to be known as the Executive Committee, which is to meet monthly except when otherwise ordered. On the Executive Committee each denomination is entitled to two members,

with an additional member for every 500,000 of its communicants after the first 500,000.

3. All members, both of the council and of the Executive Committee, are to be named directly by the denominations. There are to be no coöpted members.

4. The many commissions and committees are re-organized into eight major departments,—Field, Evangelism, Research and Education, Social Service, Race Relations, International Justice and Goodwill, Relations with Churches Abroad, Radio. There is to be also a committee on worship, which is expected later to develop into a department.

5. All departments and committees are to be under the direction of the Executive Committee and their members are to be appointed by it.

The Committee on Function and Structure had recommended another amendment to the constitution which would empower the council "to administer for any of the constituent bodies such activities as they may commit to it and as the council may accept." On this proposal to authorize the council to perform delegated administrative functions,—in addition to being an advisory, educational, and coördinating body,—there was sharp debate. An informal vote showed a majority in its favor but it was felt unwise to adopt a change of such far-reaching possibilities without substantial unanimity and it was accordingly agreed to defer final decision till the next meeting of the council.

The second chief center of interest was the draft of revised "social ideals" submitted by a special committee that had been studying the subject since the last quadrennial meeting held in Rochester in 1928. The new statement was received with high appreciation, all the more so because submitted by Dr. Frank Mason North, the now venerable leader who had presented the original "social ideals" (or "social creed," as often popularly called) at the first meeting of the Council in Philadelphia in 1908. When, after the submission of the new document, the

audience sang Dr. North's great hymn, "Where Cross the Crowded Ways of Life"—itself a reflection of the spirit of the "social creed"—a great tide of Christian faith and idealism seemed to sweep through the council.

The new "social ideals," like the original, deals primarily with the meaning of the Christian Gospel for our economic and industrial life, but adds sections on problems of race, world peace, rural life, and the family. Many believe that the new document will become as much of a classic of Christian social endeavor for the future as the original statement has been for twenty-four years.

The one part of the "social ideals" which evoked pronounced difference of views was the section on marriage and the home, and more particularly the sentences which suggested that the protection of both parents and children requires the repeal of laws "which prohibit the communication of information about birth control by physicians and other qualified persons." It was finally agreed that instead of making any declaration on this subject it should be referred to the Executive Committee for further study and report at the next meeting of the council in 1934. The constituent denominations were also invited to make a similar dispassionate study and to report any findings to the Executive Committee for its information and guidance.

Stirring addresses on world peace by Dr. C. C. Morrison and President Mary E. Woolley; on the strategy of the Church in the face of the crisis in fighting the liquor traffic by Prof. Alva W. Taylor; on justice for the farmer by Prof. Arthur E. Holt, and on race relations by Miss Louise Young, further focussed the Christian conscience on some of the more acute social problems of the day.

The concern for a fuller acceptance of Christian social responsibilities went hand in hand with, and was obviously rooted in, a controlling conviction as to the basic necessity of personal religion and Christian faith. This expressed itself most definitely in the attention given to evangelism. No meeting of the council has ever dealt

more trenchantly with this question. No fewer than five speakers addressed themselves to it. President J. Ross Stevenson, analyzing what we may learn from the group known as the "First Century Christian Fellowship," held that the emphasis on religion as personal relation with a supernatural God revealed in Jesus Christ, on the sharing of Christian experience, and on divine guidance, should characterize the entire church. Dr. Ivan Lee Holt insisted that there is no real solution of social problems without a far greater sense of the reality of God and of the working of his Spirit in the individual life. President Albert W. Beaven held that to "preach Christ" is not less but more imperative in the complex and baffling world in which we now live. Dr. Fred B. Fisher appealed for "an adequate Gospel for an age of confusion." Dr. Robert E. Speer testified with impressive convincingness to the finality and universality of Christ and his Gospel.

The recognition of the central place of worship further intensified the emphasis on personal religion. The impressive periods of worship led by Dr. Oscar E. Maurer each noon-day were an unforgettable embodiment of what can be done to cultivate an awareness of the presence of God. In many respects Dr. J. Finley Williamson's interpretation of the place of music in worship, illustrated by the singing of the young people's choir of forty voices from the First Presbyterian church of Indianapolis, marked the highest point of inspiration. "When I Survey the Wondrous Cross" was sung with a meaning and a sense of reality which few had ever experienced in it before.

The "Message to the Churches," sent out by the council, combined in a happy way the accent on personal religion and the passion for its effective expression in all social relationships. Drafted by a committee headed by Dr. William Hiram Foulkes, it was permeated throughout by an evangelistic spirit and spiritual vision and at the same time fearlessly set forth the need for a social and economic order according to the mind of Christ. No one

could listen to it and go away feeling that the council is committed to a one-sided or unbalanced Gospel.

The farewell address of Bishop McConnell as president of the council dealt with the place of the council in the movement for a larger Christian unity. In his incisive way he made it clear that although the council does not deal directly with church union it is fostering the conditions of fellowship, of understanding and of coöperative service out of which union may naturally come. "If we keep going steadily in this direction," he said, "we shall eventually discover that we *have* union and do not have to *create* it; all that will be necessary will be to ratify something that has come into being without artificial promotion." Dr. H. Paul Douglass brought the question sharply down to the issue of the actual policies of churches in local communities. Others expanded the horizon of unity till nothing less than a world-wide fellowship in Christ seemed adequate. Dr. A. R. Kepler, as an ambassador from the church of Christ in China, described that new body, made up of sixteen different denominational groups, as an "adventure in unity." Prof. F. Siegmund-Schultze of Berlin and Dr. Adolf Keller of Geneva gave heartening reports of the practical working unity of the churches throughout the world that is being developed through the Universal Christian Council for Life and Work.

Of far deeper significance than the discussions of co-operation and unity was the living embodiment of unity that the council itself was. Though its members held different views on many points, one was always conscious that they possessed "the unity of the spirit." Moreover, while preserving both liberty and diversity and making no attempt at either control or uniformity, the council was indisputably securing the reality of genuine fellowship and united action. It was a visible evidence that the churches are not at heart sectarian or separatist but are one in their devotion to a common Lord and are earnestly seeking to make their spiritual oneness outwardly effective in all their life and work.

In the election of Dr. Albert W. Beaven, head of the Colgate-Rochester Divinity School and former president of the Northern Baptist Convention, as president of the council, there was unanimous satisfaction. Evangelical in spirit, winning in personality, social and international in his outlook, he won the confidence of all. There was still further gratification in the election of Dr. Lewis Seymour Mudge, stated clerk and formerly moderator of the Presbyterian General Assembly, as the vice-president of the council. This is a new office, created under the plan of reorganization. Under the leadership of Dr. Beaven and Dr. Mudge, the practical changes effected in organizational structure and the dynamic enthusiasm generated at Indianapolis, there is a keen expectancy of a strong development of coöperative programs.

Still another advanced step was the extending of an invitation to the United Church of Canada to enter into some form of coöperation with the council, the detailed arrangement to be worked out in conference.

The first meeting of the new Executive Committee of the council, for the purpose of planning the organization of the council and its departments during the coming biennium, is to be held in New York this month.

[From Rev. Samuel McCrea Cavert, secretary of the Federal Council of the Churches of Christ in America, 105 E. 22d Street, New York.]

Approaches of Protestant Episcopalians to Non-Anglo-Saxon Episcopal Groups

First and foremost we are concerned with the reunion of a broken Christendom. Many phases of the subject have been treated elsewhere and, for the present discussion, we are narrowing down the field to a consideration of the relationship of the Episcopal church to non-Anglo-Saxon groups in this country. Obviously this cannot be separated from the whole range of the Anglican communion in its contacts with the home

churches of the older countries. But the situation in this country is unique to such a degree that the Episcopal church is particularly called upon to address itself to a local concentration of a world condition. What we do with it here may well produce startling repercussions throughout the whole spiritual realm of Christendom.

As much as fifty years ago certain of our brethren foresaw something of the impending course of events. Several memorials signed by more than a thousand of the clergy of the Episcopal church and by two thousand laymen were presented to the General Convention of 1886 which met in Chicago, asking for a definite statement of basic principles upon which approaches might be made to other Christian bodies looking toward eventual Christian unity. The platform put forth by that convention consisted of four items. Two years later the Lambeth Conference, comprising all the bishops of the Anglican communion, took over this platform declaring it to be "the most important and practical step" which had been taken. As set forth by the conference it reads as follows:

1. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

2. The Apostles' creed, as the baptismal symbol; and the Nicene creed, as the sufficient statement of the Christian faith.

3. The two sacraments ordained by Christ himself—baptism and the supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by him.

4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church.

This was the genesis of the now famous Chicago-Lambeth quadrilateral which soon provoked world-wide discussion and which was largely instrumental in pro-

ducing a reverse swing of the pendulum from sectarian disintegration towards corporate reunion. Other supporting pronouncements followed from succeeding Lambeth conferences. In 1910 General Convention appointed a commission on faith and order which was to prepare for a world conference including representatives of all Christian bodies. The preparations for this conference were delayed by the World War but it was finally held at Lausanne, Switzerland, in 1927, the greatest and most significant gathering of Christian leaders since the Middle Ages. A continuation committee is now arranging for a second world conference to be held in 1937.

While all this was going on, smaller meetings were held in various parts of the United States, and the church of England was busy promoting friendly discussions with the Scandinavian churches, the Old Catholics, the Eastern Orthodox, and, for a time, with representatives of the Roman Catholic communion. Very definite progress has been made with the Swedish church and very cordial relationships established with the church of Finland. Within the past two years a formal basis of inter-communion has actually been achieved with the Old Catholics and what it is hoped may be final negotiations are now on the way with the Eastern Orthodox.

The significance for us of these international contacts may readily be seen when one considers the large representative groups from these other national churches which are settled in our American population. To be sure, the Augustana synod of Swedish Lutherans in this country is quite independent of the national church of Sweden but its quarter of a million members can scarcely escape the implications of growing intercommunion between the church of England and their own home church. Out of this emerges a very hopeful promise of closer contacts with that larger number of two and a half million Lutherans of various synods now resident in the United States.

The Polish National Catholic church is the American branch of the Old Catholics in Europe and they report a membership of 200,000. We are even now confronted with the prospect of working out a *modus vivendi* with them on the basis of accepted intercommunion from both sides.

The various Eastern Orthodox churches are credited, in this country, with half a million members over thirteen years of age, though their total of church population will probably run to two or three times that number. The Episcopal church has been able to be of great assistance to these churches and we are now developing a working policy of mutual coöperation with them, pending authoritative action to bring us into formal intercommunion.

But while these movements on a large scale are gradually reaching conclusions, a number of other highly significant developments are demanding our immediate attention and prompt action. Within the past two or three years the following proposals have come to us. A group of 69 congregations of South European Christians, numbering about 20,000 souls, have asked to be received bodily into the Episcopal church. Another group of eleven congregations of Ukrainians, numbering about 2,000, have made the same request. Several other groups of Arabic-speaking Jacobites (Assyrians by birth) to a total number of some 20,000 have approached us with the same object in view. From a very different background a body of foreign-speaking Protestants, numbering about 10,000, have asked to be received. And one of the most difficult of all is still another body of foreign-speaking Protestants, numbering as many as 40,000, who are endeavoring to settle certain questions among themselves in order to take a similar step.

Plainly something must be done about these things. They are not only important in themselves but they are of far greater importance as responses to our own pro-

posals. When people approach us on the basis of the very platform we ourselves have put forth, simple honesty insists that we meet them more than half way. It is not enough for us to announce that the door is open and that others are privileged to enter if they so desire. The genius of true catholicity is against any policy of mere absorption. We are not the Catholic church—we are only part of it. We cannot demand that all others become Episcopalians if they are to dwell together with us in Christian unity. That is Romanism unrefined and is sectarian to the last degree. Here are people of German, Hungarian, Greek, or Polish background and tradition. Their Christianity is just as real to them as ours is to us and they have a right to the benefits of their own racial inheritance. Theoretically we are committed to the ideal of a Catholic church, preserving the essentials of historic Christianity, of which the Episcopal church shall be a part, with plenty of latitude for those of different antecedents. The theory clamors for practical expression. An Anglican type of Christianity is not the last word. Christ did not die for Englishmen or Americans but for all people of every race, color, and condition. His church must be large enough to embrace them all with their cultural variations properly respected.

Never before have we come face to face with the concurrent movement of large bodies of Christians towards the very goal of church unity which we ourselves have pointed out. We have talked about it and longed for it. Now it is here and we are called upon to meet it. The first blast of it took our breath away some ten years ago. At that time the emissaries of several foreign-speaking groups of Christians claiming to represent 750,000 souls, who had become very restless under their attachments to another communion, came to us with a request that we should take them under our general administration, supply them with episcopal supervision, and admit them to communicant fellowship

with our own people. Meetings were held about it but it was discovered that in addition to certain complications of property and funds, there was no canonical method in our recognized scheme of things by which such an unprecedented situation could be handled. The matter was never made public, which, to my mind, was a great mistake. The church should have been told so that people could have seen that a new day was dawning in which the Episcopal church was called upon to prove itself more than Episcopalian. If that had been done, we might by this time have been possessed of such enabling legislation as would permit us to meet this second phase of the inevitable which now comes to us largely from the same quarter. The great danger is that a sentimental attachment to the forms, methods, and traditions which we all love and cherish should negative our claim to a central place in Catholic Christendom and silence our response to the prayer of Christ "that they all may be one"—not that they all may be Episcopalians. May it not be possible for us to preserve the integrity of our own church life and, at the same time, make formal provision for wider affiliations without sacrificing our distinctive inheritance? More and more of us believe that this can be done.

In this we are not without precedents of both a positive and negative description. Examples out of the history of our own church life will point a moral in either direction. At the close of the Revolutionary War the Methodist society was still a movement within the Anglican church. John Wesley was a priest in good standing in the church of England, a status which he continued to hold until his death. The society in America was without adequate leadership and Wesley was persuaded to appoint the Rev. Thomas Coke, also a priest of the church of England, as superintendent of the work in the new United States. Over Wesley's strong protest Dr. Coke assumed the title of *Bishop* and led the Methodist society out of the church into a sepa-

rate ecclesiastical organization of its own. Meantime the Episcopal church had secured its complement of bishops from the English succession and had opened a new chapter as an American branch of the Anglican communion. Then Dr. Coke had a change of heart. As early as 1791 he wrote similar letters to Bishop Seabury and Bishop White proposing to return the Methodist society to its old relationship with the church, on condition that he and his fellow-superintendent, Asbury, should be consecrated bishops. In his letter to Bishop Seabury he writes as follows:

For five or six years after my union with Mr. Wesley I remained fixed in my attachments to the church of England; but afterwards, for many reasons which it would be tedious and useless to mention, I changed my sentiments, and promoted a separation from it as far as my influence reached. Within these two years I am come back again; my love for the church of England has returned. I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken, than formerly. I have many a time run into error; but to be ashamed of confessing my error when convinced of it, has never been one of my defects. Therefore when I was fully convinced of my error in the steps I took to bring about a separation from the church of England in Europe, I delivered before a congregation of about 3,000 people in our largest chapel in Dublin on a Sunday evening after preaching an exhortation, what in fact amounted to a recantation of my error. Sometime afterwards, I repeated the same in our largest chapel in London, and in several other parts of England and Ireland; and I have reason to believe that my proceedings in this respect have given a death blow to all hopes of a separation which may exist in the minds of any in those kingdoms.

On the same principles I most cordially wish for a reunion of the Protestant Episcopal and the Methodist churches in these States. . . . But how can this be done? The magnitude of the object would justify *considerable sacrifices*. A solemn engagement to use *your* Prayer-book in all our places of worship on the Lord's day would of course be a *sine qua non*, a concession we should be obliged to make on our parts (if it be called a concession); and there would be, I doubt not, other concessions to be made by us. But what concessions would it be necessary for you to make? . . . If the two houses of the convention of the clergy would consent to the consecration of Mr. Asbury and me as bishops of the Methodist society in the Protestant Episcopal church in these United States

(or by any other title if that be not proper) on the supposition of the reunion of the two churches under proper mutual stipulations; and engage that the Methodist society shall have a regular supply on the death of their bishops and so *ad perpetuum*; the grand difficulty in respect to the preachers would be removed — and they would have the same men to confide in, whom they have at present, and all other mutual stipulations would soon be settled.

There was an opportunity indeed! Looking back upon it from our present vantage point, it seems incredible that such an offer should have been allowed to sink into oblivion. Yet such appears to have been the case. Nothing was done about it. No doubt there were ruffled feelings and mutual irritations to be reckoned with, but what are they when the welfare of Christ's kingdom is at stake? The plain fact is that the Episcopal church was so much occupied at that time in rearranging its own household that it was unwilling to extend itself for the sake of the greater good. Surely we are not so obtuse as to repeat the same blunder to-day with our own history staring us in the face.

On the other hand, consider the situation created for the church by the Civil War. When, in 1861, the southern states saw fit to erect a separate government under the title of the Confederate States of America, southern churchmen considered that a new nation had been formed and could see no alternative to the launching of a distinct church to be known as the Protestant Episcopal Church in the Confederate States of America. The church in the north refused to recognize any such ecclesiastical separation. They treated the church as still one, but temporarily impeded in the unity of its functions because of a state of war. At the General Convention of 1862 in New York city, the entire roll of dioceses was called as at previous conventions, beginning with Alabama. Six months after the war had ended another convention met in Philadelphia. The southern dioceses were notified and seats were ready for their deputies to occupy. It was a delicate situation on both sides. Feel-

ings still ran high. The war fever had scarcely abated. A permanent rupture was a distinct possibility when two southern bishops and deputies from three southern dioceses tentatively took their places in the convention. A false move from either side could easily have produced serious consequences. The quivering atmosphere was rendered still more combustible by the fact that, while the war was being fought, the Rev. Richard Hooker Wilmer had been elected bishop of Alabama and had been consecrated by the southern bishops without reference to their brethren in the north. Clearly this was a flat violation of the constitution and canons under which that very convention was sitting. Legalists might have been justified in demanding that Wilmer's consecration be declared irregular and out of order. Then the fat would have been in the fire. Fortunately wiser and more Christian counsels prevailed. In spite of the canons a special resolution was adopted in both houses regularizing the consecration of Dr. Wilmer and closing the incident in the interest of harmony and Christian unity.

Again—can we be so obtuse as to shut our eyes to the obvious benefits of the Christian charity and the ecclesiastical statesmanship of our forefathers of only two generations back? The Methodist church to-day offers a powerful warning against the hesitant reluctance of the church to sacrifice something of its internal spiritual complacency to the higher claims of a world-wide mission. On the other hand, the sound and loyal churchmanship of our dioceses in the south bears convincing testimony to the fact that, so long as essentials are adequately preserved, an emergency justifies the amelioration of customs, habits, and regulations, however well established they may have become.

This brings us to the question of what we ought to be doing about it. Obviously a full-fledged program would be a reckless thing to propose under the complex conditions we have attempted to describe. We must, of

course, feel our way and meet concrete issues as they arise. But the point is that we must begin to do it. And there are some specific steps which merit our immediate consideration.

In the first place, special canonical leeway should be provided for those racial groups which desire spiritual affiliation with the Episcopal church. Canonical exceptions should be introduced which would not make the Book of Common Prayer the necessary standard for their public worship. Fundamentalism is as unattractive and as unhistorical when it touches the Prayer Book as when it touches the Bible. There were first-rate Christians before either of them came into existence. The way should be opened within the communion of the church for such groups to receive episcopal oversight and holy orders for their clergy without the normal, customary subscription to the "doctrine, discipline, and worship" of the Episcopal church. They should be at liberty to regulate their worship, organize their parishes, and conduct their affairs after the manner which best suits their condition. It is a matter of unity in diversity. In order to be one, it is not necessary that we should all be alike. The essentials are already stated in the quadrilateral previously referred to. Other matters belong in the realm of discipline which, as the preface to the Prayer Book explains, "by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, 'according to the various exigency of times and occasions.'"

To be sure, any group ought to be accountable to some responsible leadership and that brings us to the second point. The presiding bishop of the church should have some specific jurisdiction as presiding bishop. There should be a primatial see. At the present time, any bishop who is elected presiding bishop still retains his jurisdiction over the diocese from which he comes. For many practical reasons this is not desirable as a per-

manent policy but it also has a special bearing on the matters we are here considering. Take, for instance, a foreign-speaking body of Christians in the Middle West who desire connection with the Episcopal church. It would be out of the question to expect them to achieve normal conformity to the regulations of, let us say, the diocese of Ohio or the diocese of Iowa. They would better be made directly responsible to the presiding bishop. But if it is absurd to assign them to the diocese of Iowa, it would be still more absurd to assign them to the diocese of Rhode Island. If there were a primate's see, such groups could be attached to that jurisdiction, not in the normal diocesan relationship but as being responsible to that jurisdiction which symbolizes the central authority of the whole church. The presiding bishop would, of course, take such action only with the approval of the house of bishops. This would apply to independent or potentially independent groups of Christians. When it comes to such established bodies as the Old Catholics or the Orthodox, questions of concurrent jurisdiction could be adjusted by the individual bishops concerned, in counsel with their brethren.

In the third place, provision should be made in the ordinal for something in the nature of supplementary ordination. Ministers who have received other than episcopal ordination should not be expected to begin *de novo* when they transfer their allegiance to the Episcopal church. As the matter now stands, it is generally understood that they in no sense are repudiating any previous ordination but are accepting an additional commission. Out of courtesy to those concerned, this might well be made clear in the new ordination. Moreover the ordinal should afford opportunity for consecrating bishops and ordaining priests for particular spheres of work, parallel but not identical with the usual ministry of the Episcopal church and without the necessity of the usual pledges of canonical obedience. This

principle is already incorporated in our present canon 11 which was adopted with quite a different object in view.

We have called God to witness that his church has only one passion, namely to accomplish the will of our Blessed Lord. We have called men to see that historic Christianity may be soundly rooted in the rich experience of the past without being oblivious to the new riches of God's continuous revelation. We have not been so presumptuous as to manufacture an artificial program of Christian unity but we have honestly sought the friendly understanding and coöperation of other Christians, in faith that God would open the way. We expected it would be a long, slow process. But the accelerated course of world events is crystallizing conclusions far more rapidly than we had dared to hope. God seems to be taking us at our word. We must not fail him. Sectarian Christianity has become an anachronism and is fast becoming a by-word. A united Christendom is the call of the hour. Startling opportunities are upon us to make answer to that call. They are pregnant with still greater opportunities to come. Once let us achieve just a few of these things which are now at hand, and, by the grace of God, we may precipitate developments which might well open a momentous chapter in the progress of Christ's kingdom. After all, it is only what we have hoped for, longed for, worked for, prayed for. Now God seems to be giving it to us. What will we do with it?

[From Bishop Frank E. Wilson in a sermon at the Western Theological Seminary, Evanston, Illinois.]

The Third Lausanne Study Conference

The international continuation committee, organized by the Lausanne Conference on Faith and Order, for the study of the concepts in the belief and organi-

zation of the Christian church, recently held its third conference at Konigsfeld, Germany. The purpose of these conferences is to carry on preliminary theological studies intended ultimately to serve the World Conference on Faith and Order planned for the year 1937.

The first Lausanne study conference organized by the German commission took place in April, 1929, at the Waldenburg castle in Saxony. Its theme was "The Church in the New Testament." The second conference, held in May, 1931, in Soest, Saxony, concerned itself with the question of the ecclesiastical conception of the ministry. The third conference was held at Konigsfeld, September 27-30, 1932, at the invitation of Dr. D. Jensen, bishop of the Moravian church at Konigsfeld in the Black Forest. Dr. Jensen is chairman of the German commission for the study of faith and organization of the church. In connection with the discussion of the Lausanne international theological conference convened by the continuation committee and the bishop of Gloucester, in the diocese of Gloucester, England, which had for its theme "The Teaching of Grace," the conference at Konigsfeld set forth as its theme: "Grace in the New Testament." The sub-themes divided between five contributors were:

(1) "Grace in the Synoptics, Particularly the Sermon on the Mount," Pfarrer Rudolf Homann, Dusseldorf.

(2) "Grace in the Writings of John"—Professor D. August Lang, Moderator of the Reformation Alliance for Germany, Halle.

(3) "Grace in the Writings of Paul"—D. Jensen, bishop of the Moravian church, Konigsfeld.

(4) "Grace in the Catholic Letters, Especially the Letters of Peter"—Superintendent J. W. Sommer.

(5) "Grace as it is Found in the New Testament, and its Dogmatic Valuation"—Prof. Lic. Dr. Robert Winkler, Heidelberg.

The Methodist representative was unfortunately kept away by a sudden illness. His paper arrived in thesis form to be read aloud. Besides those who read papers, a number of guests took part in the conference:

Prof. D. Dr. Martin Dibelius, Rector, Heidelberg.
Pfarrer Peter Katz, Hechingen, Hohenzollern.
Pfarrer Lic. Wallau, Frankfurt am Main.
Prof. D. Dr. Georg Wobbermin, Gottingen.
General Superintendent (Lutheran) Wilhelm Zollner, Dusseldorf.
Prof. D. Friederich Siegmund-Schultze, Berlin.
Prof. D. Dr. Heinrich Hermelink, Marburg.

From foreign countries:

Prof. Henri Clavier, Prof. of New Testament Interpretation, Montpellier, France.
Dean Bate, Yorkminster, York, England.
Prof. Lic. John W. Johnson, Berkeley, California.

Gratitude was also expressed for the wise guidance of Bishop Jensen and those who took part in the discussions, especially General Superintendent Zollner and Professors Dibelius, Lang, and Wobbermin. The essays and discussions had brought to light important contributions in the field of ecumenical research.

The conference was characterized by a high level of critical Biblical research, evangelical conviction, and fraternal consciousness.

The conference was, for the duration of the meetings, the guest of the Moravian church of Konigsfeld, at the Sisterhaus, under the kindly management of Frau F. Hoffman.

[From Dr. John W. Johnson of the Berkeley Baptist Divinity School, Berkeley, California.]

Episcopalians and Presbyterians Discuss Unity

The archbishop of York, while in Glasgow for his Gifford Lectures, had several meetings with the representatives of the church of Scotland regarding the question of coöperation and possible union between the two churches. It was greatly deplored that the archbishop of Canterbury was unable to be present. Dr. Temple therefore took the lead on the Anglican side. At the first meeting the archbishop proposed that Principal Martin should take the chair, and he presided at all the gatherings. As I mentioned in one of my recent letters, an association has been formed, and is very strongly backed in its efforts to oppose the movement for union, and there has been a strong undercurrent of anxiety and fear lest the representatives of the church of Scotland should go too far and give away too much, and thus involve their church in difficulties with its own people. It must have brought a measure of relief, to many, therefore, when at the very first meeting, at the suggestion of Dr. Temple himself, it was stated definitely that "it is no part of the business of this conference to negotiate terms of union between the churches, or of amalgamation under one and the same form of government." The conference is to make its chief task that of "considering ways and means by which, as branches of the church adhering to the Reformation, and with national responsibilities to discharge, we may assist one another in our common witness and service at home and abroad." In addition to the official representatives of the two churches concerned, there were present also two representatives from the Episcopal church of Scotland, and two from the Presbyterian church of England. The meetings were held in the library of New College, Edinburgh, and it was arranged that the next meeting is to be held at Lambeth.

[From *Spes* in *The Christian World*, London.]

BOOK REVIEWS

THE PREFACE TO CHRISTIAN FAITH IN A NEW AGE. By Rufus M. Jones, Author of *Pathways to the Reality of God*. New York: The Macmillan Company; 206 pages; price \$2.00.

While bankers and statesmen all over the world are studying the situation in their fields, leaders of thought in the way of life must show a like concern to re-assess the spiritual assets of the race and re-emphasize those eternal qualities which cannot be shaken. As a member of the Foreign Missions Appraisal Commission for the Orient, Dr. Jones felt that in order to be fair in accepting a place on that commission, he was under obligation to search our own souls and inquire into the state of Christianity at home. In this book he takes up the obstacles and hindrances to Christian faith in a new age and mentions naturalism, secularism, psychological theories, relativity, survivals out of the past, paganized areas of life, and the new leadership for new conditions and proceeds to re-examine our spiritual foundations showing that all experience is an appeal to more experience. He maintains that the empirical method is the ideal way of approach to truth, this appeal to experience and to facts. It was Christ's way of meeting issues of life: Come and see; you will find out by living, by following, by doing. He emphasizes the place of the mystic and the prophet in this new age and maintains that all victories that are won in this world are first won within some person's soul. Patience and expectancy must have large places in our outlook. He says that we cannot go back to an earlier purity and simplicity; our road is the one-way forward and in our advance we must discover what were the essential aspects of that faith and power. These constitute the driving energy of the Galilean way of life. We have not got back to the heart of Christianity until we have recovered both of these essential aspects of Christ's life and message. He argues finely for that fact that God can be revealed in a personal life which carries momentous implications. For it means that the divine and the human are not so far sundered as has been persistently supposed. "It means that human life *can* become an organ for the life of God since it *has been* such an organ."

Among the weaknesses of the church and grounds of its failure for its present task, he shows its divided forces and cross-purposes.

"It is a serious confusion to thoughtful minds to have so many 'kinds' and 'varieties' of Christianity bidding for loyalty." These sectarian divisions, sources of weakness and confusion here at home, play still greater havoc in missionary lands. As he says, one of the gravest obstacles in the infallible state of mind is the part of those who present their interpretations of Christian thought, such persons failing to recognize that Christianity is founded on love and grace rather than on theories and speculations. He makes a striking comparison between these infallible readers of the New Testament and Paul's exaltation of love over speculative knowledge and pride of infallibility. There is need in the church of many types, "the complete body of Christ will need many differentiated members, each with some unique function." But he argues that the first essential aspect in the mission of the church is bound to be its power to produce a sense of the reality of God in the lives of those who come to it for help and inspiration. The power of Christianity to survive "depends upon the capacity of its prophets and guides to understand the conditions, the needs and the spirit of this new time and to reinterpret the message of human salvation and the mission of the church in the light of the accumulated truth of the centuries and in terms of the spirit and wisdom of the Galilean Founder of this stream of life." It is a book of extraordinary worth, wholesome in its interpretations and presented with a challenge and beauty of thought which holds the attention from the beginning to the close.

HUMAN NATURE AND THE CHURCH. By Percy Elliot Lindley.
New York: The Macmillan Company; 245 pages; price \$2.00.

This volume by Dean Lindley surveys the situation of the church to-day from a modern point of view and finds that this ancient institution is just as necessary in our life as it ever was in the lives of our fathers. He follows the new approach to the study of religion by basing his conclusions upon the results of the modern sciences of psychology and sociology. On the basis of this approach, he finds that religion is natural and normal to human nature. He begins at every point with the fact of human nature itself, with what he calls the primacy of human nature, and shows that the institutions of religion are not artificial constructions or accidental developments, but the devices which men have deliberately created in order to express certain longings and ideals which have constituted the very heart of their lives. Making due allowance for indi-

vidual differences, Professor Lindley shows that the church with its organizations has come into being in response to the human appreciation of beauty, the desire for physical well-being, the yearning for companionship, the desire for self-expression, the admiration for heroes, the struggle for success, and as an embodiment of all those sentiments and quests which constitute the meaning of life.

On the other hand, Dean Lindley uses these psychological foundations of religion to illuminate the way for the church of our time. He shows most convincingly that organizations must always be measured by their efficiency in satisfying the fundamental longings of human nature. They are always growing out of date as the social environment changes, and it is the task of each new generation not only to appreciate the old, but also to criticize it with utter frankness, and to be ever ready to create new forms, ceremonies, and symbols for the expression of its own religious life.

The author's style is clear and attractive. It is always kept within the range of the lay reader. It deserves a wide circulation. Wherever it goes, it will carry an enlightened message for the enrichment of an ancient institution so that it may continue to render a service that is just as necessary as ever in our own new world.

SELBY VERNON McCASLAND.

Goucher College,
Baltimore, Maryland.

A CHARTER FOR THE SOCIAL SCIENCES. By Charles A. Beard. New York: Chas. Scribner's Sons; 122 pages.

For several years now the American Historical Association has been investigating the problem of the social sciences in our school system. Its very able and distinguished Commission on the Social Studies has already tentatively outlined twelve reports to be printed in as many volumes by Chas. Scribner's Sons, the whole to constitute a veritable library of principles and procedures. This is volume one in the series and whets the appetite for the others.

The general position of this charter, that the American government exists to promote the general good, is sound and will readily commend itself. The specific programs by which this is to be achieved are equally sound. The statement of the goals "which the American nation seems to have set for itself" and which are to shape instruction in the social sciences, is worthy of a prominent place in every class room of the nation.

The ultimate goal of social instruction is declared to be "Creation of rich, many sided personalities, equipped with practical knowledge and inspired by ideals so that they can make their way and fulfil their mission in a changing society." To this end, we may all most heartily subscribe. This book is truly a charter for the social sciences.

W. A. HARPER.

Vanderbilt University,
Nashville, Tennessee.

THE RESURRECTION OF JESUS. By Selby Vernon McCasland, Professor and Chairman of the Department of Religion in Goucher College, Baltimore. New York; Thomas Nelson & Sons; 219 pages; price \$2.00.

This is an example of a full use of the empirical scientific method in the study of the resurrection of Jesus. It furnishes an approach that involves observation, classification of data, generalization, and experimental verification of the hypothesis formed. Discarding the dualism of the natural and supernatural, in keeping with the scientific thought, it searches for explanations which it assumes to be in the natural, at the same time it is important to recognize that the concept of natural has been expanded so as to include the phenomena which were formerly called supernatural. From this approach the ideas of cause and effect and evolution are much more efficient than the older dualism. This approach is now being made to the whole field of religion, including God, prayer, and so forth, and giving to religious thought a scientific basis.

The resurrection story was central in the preaching of Paul; the greatest witnesses of all were the Gospels. Both the Lord's supper and baptism were definitely associated with it. Cult stories, similar to the passion of Jesus, existed in the Gentile world. Whether the converts to Christianity came from the Jews with their Passover story or from the Gentiles with their cult stories, the story of Jesus' passion found its value by enabling them to understand the ceremonies of the church into which they had entered. The Jewish eschatology of the physical resurrection and the Greek idea of spiritual immortality were forever baffling the Christian apologists. The basis of the resurrection faith of the early disciples was their visions of the risen Lord, according to Mark and Paul. Peter was the first of the disciples to have a vision of the risen Lord and thus became the father of the resurrection faith and gave him preëmi-

nence in the eyes of the disciples. "The Lord is risen indeed and hath appeared to Simon" is the text upon which the whole book is based. "The empirical method, at the present time," says Dr. McCasland, "is really unable to do more than to present a descriptive analysis and cannot yet reach the final goal of complete explanation."

But Dr. McCasland reminds his readers that the Christology of the early church, founded on the historical facts of the life of Jesus, developed along lines that transcended the course of history, which could not then and cannot now, be historically verified, but the truths symbolized are not dependent upon historical research, and the believer will do well to keep this in mind. The presentation of material, the caution in statement, and clarity in style make this a valuable book for study and reference. One may differ in some of the conclusions, but he will be grateful for this new angle of approach to one of the greatest facts in the annals of history.

CHARLES HENRY BRENT. *Everybody's Bishop*. By Eleanor Slater. With an Introduction by David Lincoln Ferris, D.D., Bishop of Rochester, N. Y. Milwaukee: Morehouse Publishing Company; 128 pages; price \$1.50.

Bishop Brent, like Phillips Brooks, was one of the great bishops which the Protestant Episcopal church gave to all Christendom. He was foremost in leadership for Christian unity. At his instance the World Conference on Faith and Order was launched. The Lausanne Conference was largely the product of his faith and labors. The author has made a deeply spiritual analysis and study of his character in these too brief pages, arranged in four chapters: I. The journey through time, II. The journey through thought and experience, III. Variations on a theme of Christ, IV. Saga of a soul's growth. Bishop Ferris in his introduction rightly says, "Few men of his generation have lived a more profoundly spiritual life than Bishop Brent." All who came under his influence will remember him with gratitude. He was a mystic and found great satisfaction in his times of quiet with God. He was brave at the Stockholm conference in his stand against war and equally brave at Lausanne in his stand against a divided Christendom. The story is well told and his spiritual kin will follow sympathetically the interpretation of his life expressed as a force and a beatitude.

PRINCES OF THE MODERN PULPIT IN ENGLAND. By Ernest H. Jeffs, Assistant Editor of *The Christian World*. Nashville: Cokesbury Press; 282 pages; price \$2.25.

England and Scotland have produced many great preachers. This volume presents a brief biographical sketch of twenty of these leaders of a generation. Among these are Joseph Parker, R. J. Campbell, Dean Inge, J. H. Jowett, Alexander Maclearen, Mark Guy Pearse, Alexander Whyte, F. B. Meyer, J. D. Jones, Charles Silvester Horne, S. A. Studdert Kennedy, G. Campbell Morgan, John Clifford, William Temple, George H. Morrison, W. E. Orchard, and "Dick" Sheppard. These will ever remain extraordinary characters. There is, perhaps, no Englishman who could have excelled Mr. Jeffs in making these pen portraits, concerned with the manner and method by which outstanding individuals have interpreted to the church-going public the results of religious thinking. It is often worth more to the preacher to study the men who preach than what they preach. These men sought to make the pulpit a witness box and their testimony will be treasured for many years. It is a volume that every preacher will want to peruse.

THE DISCIPLES IN KENTUCKY. By Alonzo Willard Fortune, Ph.D., LL.D., Pastor of the Central Christian Church, Lexington, Kentucky. Published by the Convention of the Christian Churches in Kentucky; 415 pages with many pictures.

This is the history of the Disciples in the state of Kentucky. It gives an account of their rise under the leadership of Barton W. Stone at Cane Ridge church, when he took the simple designation "Christian," seven years before the Brush Run church, which marked the beginning of the Disciple movement under the Campbells. Stone, like the Campbells, was a Presbyterian. He wrote "The Last Will and Testament of the Springfield Presbytery" five years before Thomas Campbell wrote his "Declaration and Address." From this beginning the "Christians" advanced in numbers and influence throughout the state until they are now one of the largest denominations in Kentucky. It is interesting that the Campbell movement and a larger part of the Stone movement united—one of the earliest adventures in Christian union in the United States, but like other adventures of this character, such as the Presbyterians in Canada, there was a Stone remnant that did not go into the move-

ment, but continued under the name "Christian" and a year or two ago formed a union with the Congregationalists, making the second adventure of two denominations uniting. Dr. Fortune has done a worthwhile service for his denomination in gathering valuable data and tracing the development through the years without attempting to make a volume for propaganda. All denominations in those early days struggled earnestly for Biblical interpretations as they saw them. They were a great host of pioneers. It would be a still finer service if Dr. Fortune were to write a brief history of all the denominations in Kentucky and their angles of separation and their present-day tendencies toward coöperation and unity. The world is looking more for that kind of book than for the history of any one denomination.

FACING LIFE. By W. H. P. Faunce. President, Brown University. New York: The Macmillan Company; 210 pages; price \$1.00.

Each one of the forty-nine addresses in this meaty volume is the product of wide and large thinking. They are unusually rich and provocative. They were delivered by President Faunce to the students of Brown University at morning chapel service. They are grouped under five heads: I. The new environment; II. the widening horizon; III. The deepening faith; IV. The persistent problem; and V. Beyond college gates. The first four may be said to have to do with the four college years and the last classification with the larger world, but all are practical, dealing with such subjects as "Temptations Upward," "How to Make Friends," "Clean Manhood," "Two Kinds of Hypocrisy," "How to Think of God," "The Pleasure of Economy," and "Continuous Education." It is not surprising that it has passed through nine editions. There will always be readers for a book like this.

CASE STUDIES OF PRESENT-DAY RELIGIOUS TEACHING. By Hugh Hartshorne and Elsa Lotz. New York: Yale University Press. 205 pages; price \$2.00.

The theory of religious education is fully abreast that of general education, in some respects in advance, but the practice lags. This scientific, dispassionate study and evaluation clearly demonstrates the necessity for laboratories of religious education, where practice teach-

ing in religion may be as thoroughly done as in the demonstration schools of the teachers' colleges.

The book demonstrates the superiority of the creative method over the transmissive, but also demonstrates that creative teaching is not a matter of vocabulary, but of art—an art in which many who essay to practice are woefully inefficient judged by the seventeen criteria captions subsumed under the four headings—Respect for Personality, Development through Experience, Facing New Situations, and Provision for Evaluation. The weakest point in the best current teaching is found in the group of captions having to do with evaluations, and yet there can be no truly creative teaching without this all-important step.

It is noteworthy too that the poorest grade of creative teaching is done in the Senior and Young People's departments of the church school, the departments in which our greatest losses occur. Improve the teaching there and a different story will be told.

This book, printed for the Institute of Social and Religious Research, should be greatly influential in inducing creative teachers to supervise their own work personally or through professional organizations, but especially in inducing seminaries, professional schools and denominational colleges designing to prepare volunteer workers for their church schools to provide for practice teaching in religion.

W. A. HARPER.

SEEING THE INVISIBLE. By Harold Cooke Phillips. With an Introduction by Harry Emerson Fosdick. New York: Harper & Brothers; 122 pages; price \$1.00.

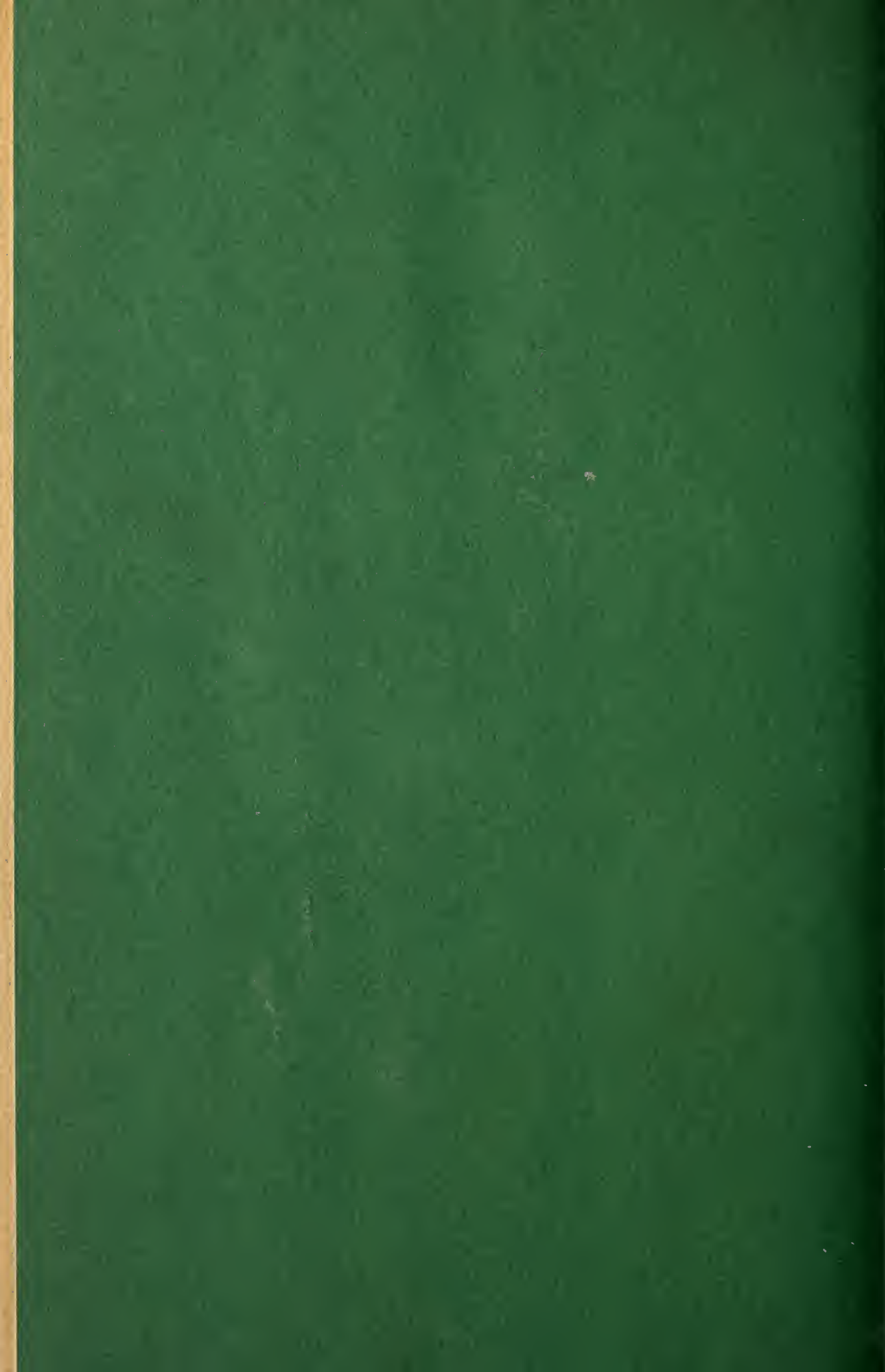
This is one of the books in the series of Harper's Monthly Pulpit, presenting each month a famous American preacher. Each book contains ten sermons. This one is dedicated to Charles Hastings Dodd, one of the most gifted of American preachers, who for some years has been a semi-invalid. Dr. Phillips calls him his "teacher and friend." With the dedication to Dr. Dodd and the introduction by Dr. Fosdick, one is reminded that Dr. Phillips belongs with the clear minded and far visioned preachers. Sermons such as "The Master Builder," "The Prince of Peace," "The Way of the Cross" and "The Rock that is Higher" are fine examples of modern-day preaching. The sermon which gives the title to the book is particularly heart searching. The day of preaching is here and sermons like these furnish evidence of the strength of the American pulpit.

GOD IN THE SHADOW. By Hugh Redwood, author of *God in the Slums*. New York: Fleming H. Revell Company; 127 pages; price \$1.00.

Those who read *God in the Slums* will be glad of another book from the same author who puts his autobiographical journey into a book that will be read as eagerly as his former book, which was the beginning of an experience that finds its completion in the latter book. With thirty-four years of journalism back of him Hugh Redwood is no stranger in his study of human life and the expression of that life in such description as adds charm to its recital. Instead of using the personal pronoun I, which is frequently so awkward to authors, he takes the name of Peter Rawlings. It is not only a fine tribute to what the Salvation Army is doing, but it is the gripping experience of finding reality. There were great difficulties in his way, but he indicated a determination, then a vacillation, then again determination—one experience after another, amid suffering and poverty, brought about a transformation in his character. It forbade him to worry about the future and he found God in the shadow. He says, "God the builder cleared the site for re-building." He knelt in his study one night and made the surrender complete. He offered to God all he had, all he was, and all that he might be made. The two objects in his writing this book, he says, were to demonstrate, from the actual chapters of a man's life, the existence and continuity of a divine plan for the individual and to stress that plan by taking advantage of every opportunity. It is a fascinating story and will furnish a spiritual tonic to every one who is uncertain about God's work for the salvation of the world.

THE COKESBURY PARTY BOOK. By Arthur M. Depew. 52 Planned Parties with 600 Games and Stunts. Nashville: Cokesbury Press; 404 pages; price \$1.50.

In these times when so much emphasis is put upon play this book will be found helpful in guiding young people in parties that will hold interest throughout. There is certainly need for guidance in this field. The author has had large experience with young people in his own church as well as in summer conferences. The minstrel show might have been omitted as antisocial and substitute therefor a show on reconciling the races. He might attempt that even in Florida.



"God gave unto us the Ministry of Reconciliation"

THE CHRISTIAN UNION QUARTERLY

APRIL



1933

ONE OF THE EARLIEST CHRISTIAN GEMS

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A Statement

THIS journal is the organ of no party other than those, growing up in all parties, who are interested in the Unity of the Church of Christ. Its pages are free to all indications of Christian Unity and Ventures of Faith. It maintains that, whether so accepted or not, all Christians—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Savior — are parts of the Church of Christ and the recognition of their Equality before God is the paramount issue of modern times.

Such a journal must, necessarily, be unofficial in its attempt to be an Interpreter of the mind of the churches and in furnishing a Forum for better understanding and cordial appreciation between the divided, and sometimes far isolated, communions of Christendom. It, thereby, seeks to contribute something to clear the way to the Altar of Reconciliation.

It does not hold itself responsible for the individual opinions of its contributors, except in a very general way as to their character and general attitude; but it invites to its pages such contributions of thought as will, on one hand, help in the removal of misunderstandings, and, on the other, create an atmosphere where our differences may be frankly faced and freely discussed in Christian Fellowship.

All contributors are allowed the same freedom in the expression of their thoughts, as the Editor exercises for himself. He does not anticipate that others will always approve his thoughts, any more than he presumes to assume responsibility for the thoughts of others; but every writer is responsible for what appears above his own name. We are to be free to think and equally free to let think, until, in corporate thinking and corporate praying, we find the Road to Brotherhood.

Consequently, this journal is not only not the organ of any party in Christendom; but, likewise, it is not the exponent of any theory of Christian Unity. It follows the reality in personal experience of spiritual growth in Christ—growing up in Him and toward other Christians as we find the Truth, which shall free us from suspicion, prejudice, pride, and unlove. Then we shall be able to interpret Christ in those terms which He expressed in His own words,—“By this shall all men know that ye are my disciples, if ye have Love one to another.”

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THE CHRISTIAN UNION QUARTERLY

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THE CHRISTIAN UNION QUARTERLY

APRIL, 1933

AT THE EDITOR'S DESK

THE San Francisco Bay Conference of the Christian Unity League for Equality and Brotherhood, February 24-26, easily takes its place among the best conferences. Bishop Edward L. Parsons, Protestant Episcopal bishop of that diocese, was chairman of the committee in preparation for the conference and was to have presided over its sessions, but he was taken seriously ill several weeks before the conference and was in the hospital at the time of its meeting. However, he was able to send a message of greeting to the conference. Dr. Stanley A. Hunter of St. John's Presbyterian church presided over the day sessions, which were held in the First Congregational church, Berkeley; Dr. O. W. S. McCall of the Congregational church presided at the celebration of the Lord's supper; and Dr. W. J. Sherman of the Methodist Episcopal church presided at the session in the First Methodist Episcopal church, Oakland, on Sunday evening when fourteen churches adjourned their evening services, making an audience of from a thousand to twelve hundred for the closing session.

The setting of the conference was particularly well chosen. Dr. Charles Clayton Morrison, editor of *The Christian Century*, Chicago, had just closed his lectures on the Earl Foundation of the Pacific School of Religion and, likewise, the Pastoral Conference, unusually well attended by ministers from all denominations for many miles around, closed their conference on the day pre-

ceding the opening of the Christian Unity Conference. Many of these ministers stayed over, so that the Christian Unity Conference opened with a full house. Besides the liberal atmosphere of the Pacific School of Religion and the University of California and other schools in that area contributed to inquiry and courage. It would be advantageous to the cause of religion if all theological schools would coöperate as the schools around San Francisco Bay and make a Christian unity conference a part of their curricula. Theological schools that do their work apart and keep their students separated from other theological students are making a poor contribution to a more Christian religious order.

The San Francisco Bay Conference was interesting from the start and reflected an interest in Christian unity that was above the average conference. There was freedom of expression, but no friction. Everything moved easily, just as all Christian unity conferences ought to move, whether it was discussion on the floor or all the denominations of that area joining in the celebration of the Lord's supper. It was a wholesome atmosphere and many felt the scandal of a divided Christendom. The message of the conference, prepared by a commission under the chairmanship of Dr. J. W. Buckingham, was not afraid to call for a united missionary board for all Protestants and, at the same time, for withdrawal of denominations where the field is overcrowded. It is regretted that this issue of *The Christian Union Quarterly* does not contain the entire proceedings of the conference, but as much of it as we have been able to secure is published in this number, which gives some idea of the range of the conference. We regret that Dr. Morrison, who rendered signal service, could not write

out his address in time for publication, for he sees with unusual clarity this whole problem of a united Christendom; others also found that they were unable to send in their manuscripts, among these the editor of this magazine. The publication of the whole conference would have made profitable reading.

Every such conference registers an advance in Christian unity. There are many things in our denominational practices that have to be changed in order to make those adjustments that open the way to Christian brotherhood. We fool ourselves if we think we have a Christian brotherhood now. There are years before us of painstaking study and prayerful adjustment if we would get out of the artificial entanglements without too much loss of worthwhile values. But we cannot afford to stand still on the claim that this has never been done before. That is the cry of those who look backward; we must go forward if we would live.

THE Los Angeles conference was much briefer than the San Francisco Bay Conference. It was held in the First Methodist Episcopal church, February 27. Dr. Carl S. Patton of the First Congregational church presided and at the celebration of the Lord's supper Dr. Roy L. Smith of the Methodist Episcopal church presided, assisted by ministers of most of the denominations of Los Angeles, some though were a little shy, not having yet seen that all Christians are equal before God when we sit together at the Lord's table. But the conference was good and it is altogether possible that Los Angeles may undertake as large a conference in the future as the recent San Francisco Bay Conference was. There is a

hospitality in the atmosphere of Los Angeles that would contribute finely to a conference on Christian unity.

IN the passing of Dr. S. D. Chown of Toronto, Canada, for many years a member of the editorial council of *The Christian Union Quarterly*, the cause of Christian unity has lost one of its most ardent advocates. As general superintendent of the Methodist church in his native country he led that church, ministers, members, boards, and institutions into the union for the United church of Canada. He stands in strange contrast to those Presbyterian leaders who seeing that half the Presbyterians were going into the union, worked day and night to keep the other half out and succeeded. But what Dr. Chown did and the other Presbyterians did and the Congregationalists did to form the United church of Canada will not only show an example in history of brotherly love in putting Christ above denominations, but will forever be a heartening fact to cheer others of us who are hoping for a united Christendom.

He attended the New York and Cleveland conferences of the Christian Unity League with his fellow churchman, Dr. T. Albert Moore, and contributed richly by thought and spirit to the work of those conferences. He wrote the accounts of the celebration of the Lord's supper as observed in both of these conferences, the former published in book form and the latter in these pages, but both were highly commended and quoted from in this country and abroad.

He was a Christian of unusual fineness of spirit—humble, kind, devout, adventurous, alert, self-sacri-

ficing, faithful, far-visioned. Although having reached eighty years—years of unusual activity and faithfulness, he was ready for any cause that looked toward the healing of Christian discord. Only recently we had a letter from him, assuring us that he would attend any conference of the Christian Unity League not too far from the Canadian border and suggested that the League might hold a conference in Canada, where there were already many members. The memory of him will always be held in deep affection.

THE entire banking system of the United States is under a shadow as it has never been before in the history of the country. For years banks have been the centers of high financing and their recklessness is seen in the failure of nearly 10,000 banks in the last ten years, which indicates both inefficient banking laws and dishonest administration. This inefficiency in laws must be laid first at the door of state banks, which were given all kinds of freedom for speculation in the craze to make money. Lest all banks become state banks, the national banking act of 1927 was passed which let down the bars so as to hold national banks in the national system and at the same time to allow them to race with the state banks in speculations.

After billions of dollars of the people's money have been squandered in wild speculations—many of these people having no more left—we ought to have such judgment as to lead us to the abolition of all state and private banks, and the establishment of stricter banking laws for national banks, prohibiting security banking, and all banks supervised by the national government, to

the extent of government guarantee of bank deposits. Something like this has got to be done for banks to regain the confidence of the people. It is to the credit of Senator Glass that he has sought to save us from the calamity in which we are involved; but, with the banking interests against him, it was difficult to put through satisfactory measures. With what now lies behind us and around us, there is no reason why he and the administration should not be able to go ahead and put American banking on a decent basis and contend to the last ditch for its decency. The public mind was never more favorable than now for such action.

DR. HENRY T. HODGKIN, for many years on the editorial council of *The Christian Union Quarterly*, was one of the rare men of these times. Only fifty-five years old, he passed from us last month after a lingering illness. Memorial meeting was held for him at the Friends meeting house, Darlington, England. He had served for years on the mission field in China and in more recent years lived at Waysmeet, Wallington, Pennsylvania. He stood for world peace by such interpretation of the Spirit of Jesus that he was not afraid to refuse any part in the World War with scores of his fellow countrymen in England. At The Hague in 1919 his gentle and firm attitudes were for healing the broken friendships of the world. He was friendly with all Christians and his name will be cherished as one who loved those who love the Lord. It is difficult to find men to take the place of such as Henry T. Hodgkin. He gave himself freely and so intelligently that his contribution to the world's good will remain among the best in our day.

THE injustice of the treaty of Versailles has found a voice in the Nazis, who are leading Germany over a very uncertain and dangerous road. After years of prostration any demagogue could incite the German populace to violence as Hitler has done. This is the first dangerous outbreak. The nations that were the signatories to the treaty of Versailles must have the courage to revise that treaty, not only for the good of Germany but for the good of the world. It was poor philosophy, however, for the Nazis to vent their feelings on the Jews, but it is one of the by-products of another injustice. The Jews have adorned Germany with their skill in music and philosophy and science. They still are among her great minds. With a population of unemployed any violence could spring up, as it may do in America if unemployment continues here over as many years. But Americans would be very foolish to attack the Jews in consequence of it. It is an opportunity to attack war and unjust treaties that grow out of war.

The Jews have been attacked through the centuries on all sorts of pretenses. We hardly expected anything like that which the Nazis started against the Jews in this late day. *The Jewish Daily Bulletin* announced that a banner was unfurled in Munich at the instance of Goebbels and Streicher which received tremendous applause: "The Jews who crucified Christ are now themselves on the way to Golgotha." It is surprising that any people could lend themselves to such racial and religious bigotry as to take up an unethical attitude of holding the whole Jewish people responsible for what a group of Jewish prelates did nineteen hundred years ago, particularly that Christ prayed for their forgiveness in the midst of their preparation for his crucifixion. In this he laid

down one of the most fundamental principles of Christianity and Christians who violate this separate themselves from Christ. However vexing the Jews may have been in winning prizes in the schools and universities and in outstripping merchants in business, the Nazis had an opportunity to prove that they were followers of Christ by forgiving the Jews and receiving from them such benefits as their skill in professions and achievements in business would help to build up a greater Germany. To reduce Jews to second class citizenship in any country is not only a tragic story, but indicates more than anything that has happened in the last century the decline of German virility. "To oppress the Jews," said Frederic the Great of Prussia, "has never brought prosperity to any government." (Hear it, persecutors of Jews in Berlin, Munich, and other German cities.) Can German Christianity save Germany in the greatest crisis of its history?

THE Y. M. C. A. has been a large factor for a united Christendom. It bears witness in more than fifty countries that Christians, who differ in church doctrines and stay apart, come together in Y. M. C. A. work and are pleased with the larger fellowship. The recent dedication of the Y. M. C. A. buildings in Jerusalem, made possible by the gift of a million dollars from the late James N. Jarvie, Montclair, N. J., is another reminder of the ministry of the Y. M. C. A. to bodies, minds, and souls of men. The Jesus tower is visible to travelers approaching the city from any direction. But the same old quarrel goes on around the tomb of Jesus as to the priority of Roman Catholics, Greek Catholics, and Anglicans.

The San Francisco Bay Conference
of the Christian Unity League,
February 24-26, 1933.

UNITY BEYOND CHRISTIANITY

By GEORGE P. HEDLEY, TH. D.
Pacific School of Religion, Berkeley, California

*A service of devotion at the meeting of the San Francisco
Bay Conference of the Christian Unity League.*

CALL TO PRAYER: *Al-adhan*: God is most great.
God is most great. I testify that there is no God
but God. I testify that there is no God but God. Come
to prayer. Come to prayer. Come to salvation. Come
to salvation. God is most great. God is most great.
There is no God but God. (The call of the *Muadhdhin*.)

HYMN 'No. 51: "O God, our help in ages past."
Stanzas 1, 2, 3, 6. Paraphrase, by Isaac Watts, of the
Hebrew Psalm 91.

SCRIPTURE: (a) A poem of K'ung Fu Tzu ("Con-
fucius"), B.C. 551-478.

"BETWEEN THE FOUR SEAS ALL MEN ARE BROTHERS."

The One bethought him to make man
Of many-colored dust,
And mixed the holy spirit in
In portions right and just;
Each had a part of mind and heart
From One himself in trust.

Thus came the brown and yellow men
And black and white and red;
So different in their outer look,
Alike in heart and head;
The self-same earth before their birth,
The self-same dust when dead.

(Translation by Frederick Peterson)

(b) From the *Gitanjali* of Rabindranath Tagore.
Stanzas 45 f, 72 f.

Have you not heard his silent steps?

He comes, comes, ever comes.

Every moment and every age, every day and every night

He comes, comes, ever comes.

Many a song have I sung in many a mood of mind,

But their notes have always proclaimed,

"He comes, comes, ever comes."

In the fragrant days of sunny April, through the forest path—

In the rainy gloom of July night, on the thundering chariot of
clouds—

He comes, comes, ever comes.

In sorrow after sorrow his steps press upon my heart,

And it is the golden touch of his feet

That makes my joy to shine.

I know not from what distant time

Thou art ever coming nearer to meet me.

Thy sun and thy stars cannot keep thee hidden from me for aye.

In many a morning and eve thy footsteps have been heard,

And thy messenger has come within my heart

And called me in secret.

I know not why today my life is all astir,

And a feeling of tremulous joy is passing through my heart.

It is as if my time were come to wind up my work,

And I find in the air a faint sweet smell of thy presence.

He it is, the innermost one,

Who awakens my being with his deep hidden touches.

He it is who puts his enchantment upon these eyes

And joyfully plays on the chords of my heart

In varied cadence of pleasure and pain.

He it is who weaves the web of this *maya*

In evanescent hues of gold and silver, blue and green,

And lets peep out from the folds his feet

At whose touch I forget myself.

Days come and ages pass, and it is ever he
Who moves my heart in many a name, in many a guise,
In many a rapture of joy and sorrow.

Deliverance is not for me in renunciation.
I feel the embrace of freedom in a thousand bonds of delight.
Thou ever pourest for me the fresh draught of thy wine
Of various colors and fragrances,
Filling this earthen vessel to the brim.
My world will light its hundred different lamps with thy flame,
And place them before the altar of thy temple.
No, I will never shut the doors of my senses.
The delights of touch and hearing will bear thy delight.
Yea, all my illusions will burn into illumination of joy,
And all my desires ripen into fruits of love.

PRAYER: Glory be unto thee, O God, for the manifestation of thy love to mankind. O thou, who art our Life and Light, guide thy servants in thy way, and make them rich in thee and free from all save thee. Teach us thy oneness, and give unto us a knowledge of thy unity, that we may see no one save thee. Create in the hearts of thy beloved the fire of thy love, that it may burn away the thought of everything save thee. Reveal unto us, O God, thy exalted eternity; that thou hast ever been and shalt always be, and that there is no God save thee. Verily in thee shall we find comfort and strength. Amen. (A prayer of Baha'u'llah, the prophet of the Baha'i movement, A.D. 1817-1892. *Baha'i Scriptures*, par. 264.)

SCRIPTURE: (a) A Prayer for Absolution from the Egyptian *Book of the Dead*.

O Thou who speedest Time's advancing wing,
Thou dweller in all mysteries of Life,
Thou guardian of every word I speak—

Behold, thou art ashamed of me, thy son;
 Thy heart is full of sorrow and of shame,
 For that my sins were grievous in the world,
 And proud my wickedness and my transgression.
 Oh, be at peace with me, oh, be at peace!
 Break thou the barriers that loom between us!
 Let all my sins be washed away, and fall
 Forgotten to the right and left of thee.
 Yea, do away with all my wickedness,
 And put away the shame that fills my heart,
 That thou and I henceforth may be at peace!

(Translation by Robert Hillyer)

(b) Chorus from *The Bacchæ* of Euripides, B.C.
 480-406.

Will they ever come to me, ever again,
 The long, long dances,
 On through the dark till the dim stars wane?
 Shall I feel the dew on my throat, and the stream
 Of wind in my hair? Shall our white feet gleam
 In the dim expanses?
 Oh, feet of a fawn to the greenwood fled,
 Alone in the grass and the loveliness;
 Leap of the hunted no more in dread,
 Beyond the snares and the deadly press;
 Yet a voice still in the distance sounds,
 A voice and a fear and a haste of hounds;
 O wildly laboring, fiercely fleet,
 Onward yet by river and glen. . . .
 Is it joy or terror, ye storm-swift feet? . . .
 To the dear lone lands untroubled of men,
 Where no voice sounds, and amid the shadowy green
 The little things of the woodland live unseen.

What else is Wisdom? What of man's endeavor
 Or God's high grace, so lovely and so great?
 To stand from fear set free, to breathe and wait;
 To hold a hand uplifted over Hate;
 And shall not Loveliness be loved forever?

O Strength of God, slow art thou and still,
 Yet failest never!
 On them that worship the ruthless Will,
 On them that dream, doth his judgment wait.
 Dreams of the proud man, making great
 And greater ever
 Things which are not of God. In wide
 And devious coverts, hunter-wise,
 He coucheth Time's unhasting stride,
 Following, following him whose eyes
 Look not to Heaven. For all is vain,
 The pulse of the heart, the plot of the brain,
 That striveth beyond the Laws that live.
 And is thy Fate so much to give,
 Is it so hard a thing to see,
 That the Spirit of God, whate'er it be,
 The Law that abides and changes not, ages long,
 The Eternal and Nature-born—these things be strong?

What else is Wisdom? What of man's endeavor
 Or God's high grace so lovely and so great?
 To stand from fear set free, to breathe and wait;
 To hold a hand uplifted over Hate;
 And shall not Loveliness be loved forever?
 Happy he, on the weary sea
 Who hath fled the tempest and won the haven.
 Happy who so hath risen, free,
 Above his striving. For strangely graven
 Is the orb of life, that one and another
 In gold and power may outpass his brother.
 And men in their millions float and flow
 And seethe with a million hopes as leaven;
 And they win their Will, or they miss their Will,
 And the hopes are dead or are pined for still;
 But whoe'er can know
 As the long days go
 That to Live is happy, hath found his Heaven!

What else is Wisdom? What of man's endeavor
Or God's high grace, so lovely and so great?
To stand from fear set free, to breathe and wait;
To hold a hand uplifted over Hate;
And shall not Loveliness be loved forever?

(Translation by Gilbert Murray)

PRAYER: May the time not be distant, O God, when thy name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. We fervently pray that the day may come when all men shall invoke thy name, when corruption and evil shall give way to purity and goodness, when all inhabitants of the earth shall know that to thee alone every knee must bend and every tongue give homage. Oh, may all, created in thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before thee. Then shall thy kingdom be established on earth and the word of thine ancient seer be fulfilled: the Lord shall reign forever and ever. Amen. (From the Sabbath evening service, *The Union Prayerbook for Jewish Worship*.)

HYMN NO. 528: "Sing we of the golden city." Poem by Felix Adler, Jewish leader of the Ethical Culture Society, 1878.

BENEDICTION: The Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace. Amen. (The Aaronic blessing, Numbers 6:24-26.)

The service was conducted without announcement. The people joined in the use of the prayers and the hymns, rising for the latter.

CHRISTIAN UNION IN MISSION LANDS

By DR. HARVEY H. GUY

Director of the Fact Finding Committee of the Laymen's Inquiry for Japan, Alameda, California

IN the early stages of the missionary enterprise, when there were no Christians and no churches, the task of the missionary was comparatively simple. He gathered about him whom he could and taught them his religion. He was the representative of American or European churches and his support came from boards organized to promote definite denominational interests. It was perfectly natural, therefore, that the missionary should organize those who accepted his teachings into churches after the pattern of the churches that supported him in the homeland. The result was a duplication of the patch work of denominational divisions in an alien and often unfriendly atmosphere. In spite of the fact that in many places both the missionary and his alien sects were under suspicion the missionary was in a position of authority which was accepted because he held the purse strings of their support and because of a superior attitude as of one coming from the very source of denominational knowledge.

As a result of being caught up in the absorbing interests of strictly denominational affairs little attention was paid to the larger and more universal features of the Christian enterprise. The establishment of the denomi-

national prestige was the chief business. Little effort was made to ascertain whether these Western organizations were compatible with the habits and customs of the people among whom they were to function, or whether any foundations were already laid in the religion and social life of these people on which he might build. Too little attention was paid to the work of other denominations and the possibility of coöperating with them in an effort to establish the kingdom of God.

Meantime, of course, the sectarian spirit grew apace, prejudices and loyalties deepened. The pastors of these newly organized churches soon developed a double loyalty: *first*, to the individual missionary to whom they were indebted for their training for the ministry, and *secondly*, to the denomination which the missionary represented.

Now loyalty in the East is the product of long ages of culture and is a deeper and more serious thing than is often the case in the West, and the result was, that while the missionary grew broader and less sectarian as a result of his intimate association with the missionaries of other churches and because he was driven to closer comradeship when he had to face the tremendously perplexing problems of his environment, the pastors on the other hand grew more denominationally minded and sectarian in their outlook and aims. And so the time came, all too soon, when the pastors and not the missionaries were the problem to solve in any effort at Christian union.

There were doubtless other factors which entered into the spread of sectarian interest, such as theological differences, organizational commitments and the like. At any rate the missionary church became the Western

church transplanted and duplicated in practically every detail conditions in the East.

Meantime new problems arose, new and challenging situations had to be faced.

(1) The spread of western culture gave these mission lands a new contour, made their surface conditions look very much like the West. Architecture of cities, transportation and communications, forms of government, systems of education and political procedure were all radically changed. Back of these surface phenomena the thought life of the people, the search for consolation in religion and philosophy, came to resemble, in surprising detail, the ways of the West. In the schools one sees the same science at work, hears the same problems discussed and the same great laws being applied to the interpretation of nature. So far has this process of unification gone that in many sections of the Far East the former distinctions of Oriental and Occidental civilizations no longer hold good. This great world culture has recreated governments, made a new natural science, revolutionized industrial life and in general made a new world of the Orient. The scientific attitude of mind, which is a chief characteristic of this great culture, has done more to undermine and destroy absurd customs and superstition than the combined direct attack upon these of all religions during the last hundred years. Buddhism and Shinto and Christianity have been compelled to rewrite their apologetics in the light of the new discoveries made by daring scientists who, with great courage and supreme devotion, have dragged the complaining secrets of nature to the light. This world culture has no commitments to follow, no organization to fund its endeavor, yet it has moved across the world

with irresistible force, making all men of one mind if not fixing the places of their habitation.

(2) The growth of nationalism, which is by no means limited to the Orient, brought new problems for the missionary to solve. It gave occasion for crying up local gods and national cultures and contrasting these with the work of the missionary. The native values in ancient religion and philosophy had evoked progress and development during a very long period of history and became sacred because of their age. The peoples of mission lands especially felt that the spread of Western civilization was endangering the high values of their indigenous cultures and in some cases had actually destroyed them. Then began a long struggle to recover these and revive, if possible, the ancient zeal for their support. They did this first by reforming these ancient cults and stripping them of crude superstition. This renaissance has gone so far, especially in Japan, as to make these revised faiths effective competitors with the Christian propaganda. Accepting many of the forms of Christianity, such as Sunday-schools, missionary organizations, general religious administration policies and methods they have gone on to modify many of the fundamental tenets of their theologies, such as abandoning polytheism for monotheism, redefining their teaching concerning personality and restating their attitude to the world in terms of social service. All, they freely admit, results of the stimulus of the presence of the missionary and his work. The result is that many who were on their way to become Christians are now satisfied to remain Buddhists, to retain their connections with an ancient culture which sets forth many of the essential Christian doctrines without surrendering the

old name and thus the increase of church membership has been decidedly slowed up on this account. While it is true that the percentage of increase of church membership keeps steadily in advance of the percentage of increase in population of all these countries, it is nevertheless true that many who might have become Christians a few years ago are now satisfied to remain in this twilight zone between the great religions rather than join any.

(3) Anti-religious movements. Along with the spread of western science went the critical processes which soon began to be applied to history and religion. A revolt against religion followed, not against any particular religion but against all religions. In most cases this revolt is motivated by a feeling that religion is the servant of the capitalistic system, both in the East and the West. One often hears in the East agitators proclaim that all religious institutions are "the kennels where the watch dogs of capitalism are trained," or that religion is an "opiate" administered to the laboring man while the capitalists take his liberties from him. Much of this anti-religious sentiment may be traced to the influence of Russian communism. There is, however, a phase of the movement which is more intelligent and aggressive, based on the materialistic philosophies of Karl Marx, Lenin, and Bertrand Russell. This is in great vogue among students and manifests itself in the "materialism, secularism and naturalism" played up in their literature.

The students in the universities of Japan, and to some degree in China also, have organized themselves into clubs which have as their avowed purpose the freeing of their fellow men from the bondage of super-

stitution and from the oppression of all organized religion. In China, where religion is more or less static and inactive, the movement took the form of an attack on the teachings of Confucius and the demand that the "Three Peoples Principles" of Dr. Sun Yat Sen be substituted for them.

(4) The revolt against denominational divisions within the church itself is one of the direct results, albeit a recent result, of the rise of nationalism. There is an increasing demand, more pronounced in some denominations, less pronounced in others, for a church organization and method of propaganda which will be more in harmony with the new national life and with the racial genius of the people. In some countries, China for instance, this demand has been very embarrassing to the organized mission while in India it has at times seemed to be a fatal barrier to the Christianization of that land. A part of this same demand is the revolt against being classed as "mission fields" and exhibited as projects for the experimentation in denominational aggrandizement, a revolt which will surely grow stronger and more insistent as the years pass. This has brought to the front for criticism all the accidental forms and ceremonies of religion, particularly denominational shibboleths and organic pride seem to be signaled out as not harmonious with the life of these mission lands. Not that the East is unfamiliar with the sectarian spirit and denominational pride in religion—witness the many sects in Buddhism and Brahmanism—but the East revolts against having creeds and sects imported, which have no significance to the East, and imposed upon a passive world by an imperialism from abroad. There is now arising a demand that these sects be modified and

that the administration and direction of the denominational enterprise be turned over to native leadership. This is actually being done in many missions in China and Japan.

(5) The increasing number of non-church Christians in all these Far Eastern lands is causing considerable uneasiness among those who represent the organized churches. Some of these people were at one time connected with the churches but for various reasons withdrew. Others were never in actual relation with churches. They are recently forming themselves into Bible study groups where an admission fee is charged and there ends the financial responsibility of the members. One is surprised to find among these people some of the outstanding leaders in the political, educational, and social life of the various countries—university professors, business men, members of government, doctors, lawyers, and social workers. According to recent data gathered in the various mission lands this non-church group of Christians is the fastest growing group of which the government takes account. This is a purely native movement and is asking both in the organization and in the interpretation of religion that they be given the right of self-determination.

(6) Concerning the widespread movement of communism as a substitute for organized religion, I shall not speak at length, only let me say that here is religion's real test, and also a real opportunity. Shall it direct or be directed by this movement?

In order to meet these issues two very pronounced trends may be noted:

First, the rapprochement of all religions in the face of a common foe. Union of religions is being widely

discussed and actually practiced in limited spheres in certain localities. This is in the main an effort to associate in social activities where the interests of all religions converge on a common problem and in particular in defense of the legitimacy of any religion in a modern world.

In the second place a decided trend within Christian denominations to abandon the Western names and forms in favor of a more indigenous nomenclature and system. To face the situation which I have described with a divided and inharmonious alignment into denominational fronts is seen to invite defeat in every great issue for which religion stands. At a time when every phase of religion is being brought under the fire of relentless criticism, religion as "a Way of Life" seems about the only religion that stands any good chance of survival. A united stand on vital issues and less emphasis on credal statements, ritual distinctions and theological orthodoxy is the demand which the churches in all mission lands face.

What are they proposing to do about it?

It would be a supposition contrary to fact to say that all missionaries and native pastors are aware of this critical situation, but an increasing number are and in proportion to the poignancy of the pinch of denominational entanglements are becoming zealous advocates of closer coöperation and have taken a number of significant steps in the direction of Christian union.

In India these efforts are largely in the nature of friendly church comity. Early in the present century the South India United church was formed with a membership drawn largely from the Reformed church in America, the Congregational church and from several British and continental societies.

In North India there has recently been organized the United church of India (north) which is little more than a loose federation of the Congregational and Presbyterian missions.

In general the attitude of missionaries in India is friendly to Christian union and they are seeking, to use the words of one of their leaders, to "keep denominational differences out of sight."

In Burma there is no marked trend toward union but a quite discernible trend toward coöperation and church comity.

In China the outstanding experiment in Christian union is the church of Christ of China. This church now has a membership of approximately 130,000 which has been recruited from the following groups: Presbyterians, Congregationalists, English Baptists, Canadian Methodists, United Brethren, Swedish Evangelicals, and some independent churches. The attitude of the Chinese people to our denominational confusion was clearly set forth in a statement issued by a Christian conference held in Shanghai in 1922: "We, Chinese Christians who represent the various leading denominations, express our regret that we are divided by denominationalism which comes from the West.

"We recognize fully that denominationalism is based on differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment and inefficiency.

"We recognize most vividly the crying need of Christian salvation for China to-day, and we firmly

believe that it is only the United church that can save China, for our task is great and enough strength can only be attained through solid unity."

In Japan there is a mild and academic interest in Christian union but neither the missionaries nor the Japanese Christian leaders show any great zeal in the matter. Some of the branches of the great denominations have merged their interests in one church for Japan. All the Presbyterian groups work in connection with the Nihon Kirisuto Kyokai (Japan church of Christ), all the Methodist groups with the Japan Methodist church—all Baptists with the Japan Baptist church. However, there is a growing interest in the coöperative work of the National Christian Council and most notably in the Kingdom of God Movement which is inspired by the spirit and led by the genius of Dr. Toyohiko Kagawa, Japan's militant Christian social leader. This movement has called the attention of the whole church to the pressing task of the country and industrial life of the nation and has under consideration a comprehensive plan for a non-sectarian solution of many economic and social problems.

These are samples of the efforts of the Christians of the Far East at Christian union, and while they are commendable, as far as they go, they give no sure ground for any immediate hope that the church will become cognizant of her great mission and strip herself of denominational badges and distinctions and meet the challenging opportunities which present themselves on every mission field with a courage and zeal commensurate with the task.

The data gathered by the Laymen's Inquiry in the Far East over a period of two years' survey definitely

and conclusively show that the establishing of denominational churches stands clearly in the way of the successful realization of the aim of the Christian enterprise and that Inquiry concludes its report on this phase of the work with the command, "Let there be an end of sectarianism." It is clearly not the business of the missionary to reproduce Western denominational differences on the mission field. If churches are to be established, they should rise out of the soil, as it were, be the spontaneous response to the environing demands, the outgrowth of local conditions and not imposed from the West.

Asia is in revolution and revolt. A great new life surges through her veins, and this new life has created a new environment in which the Christian enterprise must now function. Asia bitterly resents the imperialism of the West which seeks with ruthless non-concern for the sensibilities and racial ambitions and hopes of the East to impose the religious system of the West upon her. By such acts we not only hinder the successful issue of the missionary enterprise itself, but at the same time dam the stream of racial genius which might carry back to us new and fresh interpretations of religion. The superior attitude of denominational Christianity spells the final defeat of the whole enterprise.

To gain a fair consideration Christianity must be freed from the entangling mesh of our western history. The East is in possession of very disconcerting information concerning the defects of our western culture and it will surely weaken the appeal of the teaching of Jesus to have it seem in any sense involved in what often appears to be an apology for our history.

We should not lose sight of our task in these far

lands which is, after all, to share with others our religious experiences gained through Jesus Christ, who, to use Dr. Hocking's fine phrase, is the "human face of God," and with others to gain a deeper knowledge and love of God through mutual endeavor.

If there is anything in our western Christianity which hinders the full range of this mutuality, it should be abandoned without regret. Our denominational divisions, with all the accompanying duplication and waste, are not only the scandal of our enterprise; they are in fact among the most potent factors which are damning it to defeat and so in the presence of our great task and in true loyalty to the Master of the enterprise, we should renounce all personal ambitions and denominational pride in these divisions and on bended knee seek the true unity of his Spirit.

In 1918 I stood on the streets of Vladivostok watching the crowds pass. Former Russian Cossack generals crying the newspaper or seeking to sell some common merchandise in the hope of thereby earning a living; shivering peasants were hustling along on their way to markets—and the caissons of the American field artillery were noisily rattling along over the cobblestones—noise and confusion, disorder everywhere. While I stood there, a more or less dumbfounded observer, the bells of the Greek cathedral not far away began to peal out the message of religion—clear and distinct above the noise and confusion of the rabble on the street. We must, perforce, these days listen to many voices, and their babble fades away only to be followed by other and yet more misleading voices. Here they are militarism, commercialism, capitalism, bourgeoisie and proletarianism, nationalism and patriotism, etc., but why not the voice

of religion? Why not the voice of our religion? And yet if that voice is not clear and mighty it will be drowned in the sickening turmoil of the world about us. That voice must speak from a united church and from a religion which is not confused and uncertain. It must be the religion of Jesus—his Way of Life.

DISCUSSION

DR. M. K. W. HEICHER, San Francisco Theological Seminary, San Anselmo, California, said:

While Dr. Guy was speaking I was trying to find something in his address with which I could disagree but I found nothing. I am in most hearty agreement with everything which he said, therefore I can do nothing more than add a few remarks suggested by his excellent paper.

I was reminded that twenty-five years ago this year, in the month of May, I was a member of the conference held at Kwansei Gakuin, Kobe, Japan, which united the three Japanese churches under the three Methodist missions (Canadian, North, and South), into the Methodist church of Japan. Dr. Honda was elected bishop.

I was a very young missionary and this experience set me all aglow for church union and unity.

The other day, when asked to take this part on the program, I recalled that I wrote a poem commemorating the organization of that Japanese church. It was published in the *Chinzei-no-Tomo* of June, 1908. It was a young man's poem, and probably poor poetry, but it expresses a thought which I wish to use to-day.

TO THE METHODIST CHURCH OF JAPAN

IN COMMEMORATION OF ITS FIRST ANNUAL CONFERENCE

From earth and heaven born,
Thy parentage can none transcend;
Two trinities in thee,
O child, their holy natures blend.

From heaven thou art of God,
The Father, Son and Holy Ghost;
Three churches, one in him,
Thou canst as triune mother boast.

Thy Father, child, foreknows
The greatness of thy future days,
The thousands that from thee
Shall learn to sing a Savior's praise.

Thy mother, child, in love,
With thee has borne a thousand fears;
'Tis her imperfect faith
That doubts the glory of thy years.

'Tis sad that the new-born
Must fail to know and understand
The hopes, the longings, prayers,
The joys, the waiting touch of hand.

That e'en precede the birth;
'Tis well they cannot feel nor know
The suffering and pain
Of travail, and of tears that flow.

And now, fond child, thy love
A mother craves; thy sympathy
And faith, confiding trust
Are coveted, are begged from thee.

To thee her heart o'erflows:
With tend'rest love she'll watch thy ways,
When thou seem'st faint will then
Her prayers of intercession raise.

When thou art strong, her prayer —
That thou such perfectness may reach
That love and trust and faith
In him, thou may'st a mother teach.

That last stanza presents a problem. How can we use the experience of the church on the foreign field to teach the older churches some of the secrets of church federation and union? It is *glow* that we need. Ernest Hemingway says, "Courage is grace under pressure." It may be that under emotional pressure more will be accomplished.

There is a certain emotion which arises when we remember that the churches of the foreign field are daughter churches, and that the older churches bear the relationship of mother. They tell us that union is retarded on the field because of the lack of centralization at the home base. Centralization is not necessarily union, but the two ideas are related. Shall the mother be a stumbling block to her daughter? Shall the mother pray for her child's perfection and then herself become a hindrance to that perfection? If we can not discipline ourselves for our own sakes, shall we not do so for the sake of the churches which are our children?

A second matter presents itself. All of us have had before us the report entitled *Re-Thinking Missions*. With some of the conclusions we may agree and with others we may disagree. But the third section calls for administrative reorganization. The plan suggested may be of little value. I think that a better plan could be prepared, but that is beside my point. If we can not hope that the boards will coöperate for the administration of world-wide missions, why should they not coöperate for a continent? Think of South America as

an example. Already there has been organized a Committee of Coöperation in South America. It has done inestimable service. Let us expand its powers. Let us dare to experiment in a continent for the sake of a later experiment in the world.

A call comes to us from Herrnhut where recently there has been held a meeting of the International Missionary Council. At this meeting there was voiced the prophecy that coöperation in evangelization would be the means of drawing the churches together. Let us put truth into that prophecy.

We must not forget that as we go forward towards unity we shall present a truer message to the world. It has often been noted that disunity results in a misrepresentation of Christ. At the meeting of the Home Missions Council at Washington, D. C., some years ago an American Indian woman, Ruth Muskrat Bronson, testified how true this is and how the Indian has been unable to understand how men and women who talk about the love of Christ fail to trust one another.

While coming to the platform I was asked to make some mention of church union in South India. I happen to have in my notebook a quotation from *The International Review of Missions* of January, 1932, which may be of interest. It reads as follows:

"In South India, where the conversations have been long continued a plan has been evolved which has been discussed in all parts of the world more than any other plan of the kind in modern times. It is based on four main positions. (1) Acceptance of all the ministers of the three negotiating bodies—the Anglican church, the Wesleyan church and the South India United church; (2) future government of the church to combine elements of episcopacy, presbytery, and independency, the

'historic episcopate' in particular being maintained, but no theory of its origin or meaning being required; (3) during the time when there will still be ministers of different kinds of ordination in the church, an honorable agreement not to override or injure conscience in any arrangements that are made; (4) no attempt made in the beginning to get agreement on all points, but many matters, e.g., the use of confirmation, left to the united church to settle. This scheme is still being discussed by the negotiating churches, but it is difficult not to feel that the zeal for unity, so long tested in intimate negotiation, must win through to success."

In closing I would add that there may be great areas of service on the foreign field which the church cannot enter because of its disunity. It is a most serious matter that with increased unity on one hand we have increased division on another. While we seek to unite Congregationalists, Presbyterians, etc., new missions appear, such as the Seventh Day Adventist and the Pentecostal, making new cleavages. The problems are many. They must not deter us. There is much at stake. The call of the foreign field is for our larger unity at home.

THE PRESENT STATUS OF THE UNITY MOVEMENT

By DR. LYNN TOWNSEND WHITE

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IN a discussion of the present status of the unity movement, it would not be possible, even if it were desirable, to record all of the organizational forms which the widespread desire for the unity of Christ's church has taken since the Universal Christian Conference on Life and Work at Stockholm in 1925. Instead, let me describe the present situation briefly and attempt to justify the description by illustrations from recent conference deliverances, constitutions, and other documents in which the present status of the unity movement is clearly registered.

The nature of the problem as to the *form* which the united church may take cannot, in my judgment, be better stated than in the words of the Anglican bishop of Bombay, the Rt. Rev. E. J. Palmer, D.D., in his discussions of the proposed scheme of union of three churches in South India. (*Review of the Churches*, New Series, Vol. VII, No. 1. January, 1930, p. 34.)

"The church," he said, "is greater than its members; it therefore has a central government which has both charge and authority over all the members. This is a common element of episcopacy and presbyterianism. In government some things are better done by committees and some things by single officers, and the responsibility of a committee and of an individual is different in qual-

ity. The church ought to have the advantage of both these methods for their appropriate purposes. This is to be found in a combination of the functions of the bishops with the functions of councils. On the other hand, there is a certain sacred right which belongs to each Christian and to each congregation of God in a single place—the right to individuality—and the freedom whether of the member or of the congregation must not be taken away; it must be respected; and at the same time both members and congregations must be taught to use their freedom for the good of the body.

“The ideal constitution of the church will thus provide a balance between freedom and authority and combine personal power with widely diffused responsibility.”

If we put beside these words of an Anglican bishop, a deliverance of the General Assembly of the Presbyterian Church, U. S. A., in 1932, we shall have a fairly accurate picture of the present status of the unity movement so far as the *constitutional* problem is concerned. Said the Presbyterian Assembly:

“For the Presbyterian church . . . the difficulties of union cluster around the divergent conceptions of the ministry and the sacraments and the varying degrees of importance assigned to these divergent conceptions. It is difficult to see how the Presbyterian church can enter into union with churches which regard as essential the acceptance of the episcopacy as being historic in the sense that it can be traced back to the apostles and as such is a *sine qua non* of the church of Jesus Christ, or is even necessary for its *bene esse*. Our church has historically valued the ministry of the word as highly as any church and we find it impossible with the New Testament as our supreme guide to acquiesce in the interpretation of the apostolic succession of the episcopate as historical and indispensable.”

Then the Assembly added this significant statement, to which I invite the respectful attention of every Presbyterian:

"We would not see any insuperable difficulty in the episcopate form of church administration if viewed as involving no disparity of standing of bishop and presbyter and no denial of the validity of Presbyterian ordination."

—Minutes of the General Assembly, Presbyterian Church, U. S. A., 1932, pp. 167-168.

For obvious reasons, no one is authorized to speak for the variety of Congregational churches, but I suspect that the words of Dr. S. Parkes Cadman, spoken to the Lausanne Conference in 1927 represent their attitude toward the constitutional phase of the unity problem:

"The reciprocal gifts of the conference should confirm the truth that the church has wrought successfully under diverse forms and policies. It should teach us that those who refuse to consider any other system than their own, labor under the mistaken impression that the Spirit abandoned his mission when their particular system was evolved. It should show us that catholicity becomes sectarian when imprisoned within the frontiers of any single form of church development."

—*Review of the Churches*, New Series, Vol. IV, No. 4. October, 1927, p. 475.

At this point, let me remind you of the scholarly labors of Canon Streeter, the fruits of which are available in his recent book, *The Primitive Church* (Macmillan, 1929). Because they are the contributions of a priest of the Anglican communion and a scholar of unimpeachable integrity, they have proven to be a factor of no little importance in creating the present status of the unity

movement. Shortly before the signing of the Armistice in 1918, an international journalist remarked that a note of Woodrow Wilson to Germany was worth an army corps to the allied and associated powers. May I venture the opinion that the worth of the recent studies of Canon Streeter to the unity movement is as great as that of an ecumenical conference—or two? His conclusions can be summarized best in his own words:

“ . . . perhaps the greatest obstacle (to the unity of the church) is the belief—entertained more or less explicitly by most bodies of Christians—that there is some one form of church order which alone is primitive; and which, therefore, alone possesses the sanction of apostolic precedent. Our review of the historical evidence has shown this belief to be an illusion. In the Primitive church no one system of church order prevailed. Everywhere there was readiness to experiment, and, where circumstances seemed to demand it, to change.”

—*Ibid.*, p. 268.

I would stress the conclusion of Canon Streeter that change of the government of the Primitive church is “explicable as the reaction of organism to environment” (p. 74) and that it was not in obedience to sacerdotal conceptions derived from the apostles. Just here, I think I should warn you to keep in mind that I am a Presbyterian and that, therefore, I must ask you to make Christian allowance for the indecent satisfaction with which I hail the, of course, quite unimpeachable scholarship of this Anglican priest!

But, seriously, Canon Streeter’s conclusion that the theory of the apostolic succession which has become attached to the historic episcopate is not historical does warrant, it seems to me, the contention of non-Episco-

pali-ans that the historic episcopate cannot be indispensable even to the *bene esse*, much less to the *esse* of the church. Presbyterians and Congregationalists of every name will, assuredly, support this position.

What about the Methodist Episcopalians? A concise answer to this question is found in the report to the synod of California of the Presbyterian church, U. S. A., in 1930 by its committee on church union. In recommending a petition to the General Assembly for continuation of negotiations looking to organic union with the Methodist Episcopal church, the committee said:

"We call attention to the theory held by many Methodists that their bishops are not a distinct order; for example, the following statement by the distinguished Methodist theological professor, Rev. Wilbur F. Steele: 'From 1784 to the issue of this number of *Zion's Herald* (June 8, 1930) two views have existed among us as to the episcopacy, one "high church" and "third order," the other "low church" and presbyterial.' In the belief of many Methodists, the bishops do not form an order but hold temporary office."

—Minutes of the Synod of California, 1930, p. 49.

If this outline is not wholly lacking in perspective, we may not unfairly say that, as regards the highly controversial question of the proper government of the church — Anglicans, Methodists, Presbyterians and Congregationalists are saying to one another, in conciliatory tones, that the historic episcopate, freed from its traditional association with the unhistorical theory of apostolic succession, and buttressed by the presbyterian principle of representative government and the congregational principle of "the right to individuality," may again prove to be what it was in primitive times: An efficient and

acceptable agency for the administration of a united church's affairs and for giving voice to its mind about the problems which vex a world torn by conflicting interests and narrow nationalisms.

If the question of the nature and the number of "orders" to be used in the government of the church is the first factor in the present status of the unity movement, the second factor is like unto it, namely, What is the source of a minister's authority? "What happens in ordination?"

The Catholic churches maintain that they have preserved the "traditional" form of ministry, despite the fact that the "tradition" which they support does not antedate the second century. Their answer to the question, "What happens in ordination?" is this: "It is Christ who consecrates or ordains, and in consecration or ordination, he, using the bishop as his mouthpiece, makes a man a bishop, or a priest, or a deacon, or a member of any other order to which admission is believed to be given by ordination."

—From address by the bishop of Bombay at the Lausanne Conference, August 12, 1927.

The Protestant churches, on the other hand, maintain that they go back of the "traditional" conception to the original source of the first century, the New Testament itself, and in the light of that, make answer: "Ordination is a corporate recognition of the grace-gift, investing with the authority of the church the exercise of that gift within the Christian community." (Dr. A. E. Garvie.) In other words, Catholics say, "In ordination Christ ordains." Protestants say, "In ordination the church recognizes and authorizes." To put the matter in still another way: The Catholic position is that the historic

Jesus chose to limit his ordaining power to those who are his direct successors through the apostles. The Protestant position is that the living Christ bestows his Spirit upon men and women in every generation in a special manner, the church recognizes the endowment and authorizes the exercise of it in its name. Or in yet other words, consecration and ordination come horizontally by way of the past (so say Catholics); it comes perpendicularly from above (so say Protestants).

I suspect that the Anglican bishop of East Oregon, who is to discuss this paper, will feel constrained to brand the above as a gross caricature of the Catholic position. In any event, his discussion will make an important contribution to our understanding of "the present status of the unity movement"!

I hope that the bishop of East Oregon will tell us the history of the liturgy of the Episcopal church in which the officiating priest, addressing the people, says, "The Lord be with you," and the people, addressing the priest, say, "And with thy spirit." Am I wholly mistaken in my belief that the congregational response is a survival of more "congregationalist" days when the congregation of Christ's church believed that they had as much authority to pronounce a benediction upon a priest as he had to bestow a blessing upon them? Further, is it not true that for centuries the absolution by the bishop or priest took the form of a prayer and not of a declaration? Would not an out and out return to this ancient custom by our brethren of the Anglican communion, instead of retaining the present form which is half declaration and half prayer, reassure Protestants on this point?

The third factor in the present status of the unity

movement is the question of "sacramental grace." Is there such a thing, and, if so, what is it?

The Catholic position is this: In baptism, in the eucharist and in every other rite to which the name of sacrament may be properly applied, the faithful receive a special grace which is transmitted to them by virtue of the fact that the celebrant is by ordination in direct succession of the apostles, who, in turn, received from our Lord himself their authority to endow and empower their successors. Ministers not so ordained may conduct services in which they perform the appointed signs in obedience to what they believe to be God's will, and such religious acts and services doubtless have a certain value for those who by faith participate in them. But solely because the celebrants have not been ordained after the manner which was universal from the second to the sixteenth centuries and is still dominant in two-thirds of the Christian community, the transmission of the grace of Christ is, in a measure, inhibited.

The Protestant position was well stated by the General Assembly of the Presbyterian church, U. S. A., in 1932, as follows:

"As regards the sacraments, we maintain that there is no special grace conveyed through them which is not conveyed to the believer through the reading and preaching of the word — only that they signify and seal the saving and sanctifying grace of Christ to the faithful recipient and proclaim the Lord's presence until he come. Experience has taught how easily men drift into superstitions and materialistic conceptions of the grace of Christ when the sacraments are regarded as having saving efficacy in themselves or by virtue of the priestly mediation of the one who administers them."

—Minutes of the General Assembly, Presbyterian church, U. S. A., 1932, p. 168.

Weatherhead, an English Wesleyan, has stated the issue in the form of a searching question: "Would you receive the elements in holy communion if they were administered by a saintly layman or woman? Give reasons in either case." *His Life and Ours*, 1933, p. 357.

When I was minister of a Presbyterian church in California, I sought light on this question of sacramental grace by numerous conversations with the rector of the nearby Episcopal church, who assured me that "a beautiful painting, if placed before my people would prove quite as helpful, spiritually, as the holy communion when administered by a man who had not been ordained by a bishop in the true apostolic succession." I do not raise this question in a controversial spirit. If episcopally administered sacraments have "an added grace" which non-episcopally administered sacraments do not and cannot have, I want it, because I need it, and I sincerely trust that the discussion of this paper by the bishop of East Oregon will make clear to our inquiring minds precisely what the specifications of this added grace are. The words of Dr. S. Parkes Cadman to the Lausanne Conference I can make most sincerely my own in addressing this conference: "How the doctrine of an indispensable sacerdotal mediation through the ordained priesthood can be adapted to the religious needs of a democratic age, is a matter upon which I for one crave light. I appeal to historic communions whose roots stretch back far and wide in the religious consciousness of the race to share with us any secrets of the Lord's presence in church and sacraments which he has vouchsafed to them."

—*Review of the Churches*, New Series, Vol. IV, No. 4, p. 476.

I must bring to an end this superficial survey of the present status of the unity movement and in doing so, I desire to raise three questions which are suggested by the three factors which constitute the present situation. First, Is it possible to combine in one church the episcopal, the presbyterian and congregational polities? The South India Scheme seems to warrant the belief that it can. That significant plan marks "a new high level" in church organization. Secondly, Is it possible to combine in one church the Catholic and the Protestant views about what happens in ordination? I see no prospect of doing this *officially* by means of a compact that will command the adherence of advocates of both views. Nevertheless, I believe that in the Episcopal church in America, earnest and sincere devotees of both views are living happily together. Thirdly, Is it possible to combine in one church the Catholic and Protestant views of what is given and received in the sacraments? Again, I am compelled to disclaim the belief that this can be done *officially* by compact, while subscribing to the belief that the Episcopal church in America comprehends within its fellowship sacramentalists of the first order and left wing Protestants.

Then why does not the unity of Christ's church move forward more rapidly? Because it is one thing to *keep* people of widely divergent views in a church about which tender memories cluster and quite another thing to induce persons of widely divergent views to unite themselves in a church which must first be only a proposal, and then a plan before it can become a reality.

A few years ago in Berlin, I asked the late Professor Adolf Harnack if we could not find the solution of all our social problems in the words of Jesus. "No," was his

immediate reply, "there are no solutions of our problems in the words of Jesus, *but as we draw near to him, we shall find the solutions.*" The bearing of that reply upon the problem of reaching a better status of the unity movement than we have at present is obvious.

DISCUSSION

RT. REV. WILLIAM P. REMINGTON, Protestant Episcopal bishop of East Oregon, said:

The present status of church unity in the world today is not a matter which can be determined very well by statistics, but rather by quickened understandings between certain groups, and overtures for corporate unity among others still not complete. Undoubtedly we are making rapid progress.

The position of the Anglican church is important, as Professor White has indicated, since it holds the middle way between Catholicism on the one side and Protestantism on the other. It is the hope of many of us that by holding this position firmly we may preserve values which might otherwise be forgotten, and act as a channel through which sacramental grace and life may be transmitted to a reunited Body of Christ.

There are five approaches towards Christian unity,—emotional, ethical, doctrinal, spiritual, and devotional. There is one further consideration, that of polity which lies in the realm of ecclesiastical government. It is a final step and a most practical one, but perhaps the last which should be considered in an honest attempt to follow the Christian ethic. This is a strange admission on the part of a bishop in the Anglican communion who has attended

the last two Lambeth Conferences, and who subscribed to the Lambeth quadrilateral as a basis of Christian unity.

It is not, however, an evidence of pragmatism on my part since the weight of such scholarship as Headlam, Streeter, and others has somewhat undermined the theory that episcopacy was the only form of church government in the apostolic age. The large percentage of the followers of Christ, however, still hold to "episcopacy" as their form of polity and their desires and opinions must be regarded if we are to hope for any achievement in organic Christian unity.

The conference at Edinburgh prepared the way for the ethical approach and was followed by Stockholm Universal Christian Conference on Life and Work. Doctrinal questions were then taken up at the World Conference on Faith and Order in Lausanne and, in spite of many disagreements, much was done which has resulted in definite steps towards Christian unity.

There are two theories with reference to doctrinal unity. One says that it is everything to the cause, while the other says that it is nothing. One believes that doctrine is divinely given and defined and the other that it should be regarded as individual human opinion. Into these two camps Christian opinion naturally divides itself. Each has to do with the fundamental conception of God's working in the universe. He either reveals his will and purpose to men and answers the quest for reality by a disclosure of his being and plan, or he has not and does not. Doctrinal questions cannot be shelved in any of our thinking. The whole conception of the church is wrapped up in the incarnation and our interpretation of that doctrine. Was it or was it not God's method of revealing what could never come from human sources?

Can the finite understand the Infinite without such a revelation?

No matter how great our love may be for one another, just our emotional desires cannot lightly sweep away the reasoned conviction of fellow Christians upon such matters.

This being true, we have found that such groupings as have occurred have been the natural getting together of churches whose doctrinal positions were similar or could be reconciled. We can no longer divide into camps loosely held as fundamentalists or modernists. The definition is not so sharp and clearly marked. There are fundamentalists about the Bible, and then there are fundamentalists who would thresh out the wheat from the chaff and separate what is temporary and what is permanent in Biblical revelation. This is just what the early church did in deciding what should be the canon of the Bible. General acceptance, universal experience, historical criticism; these make for authority.

Such persons do not wish to be called fundamentalists, but rather liberal evangelicals. They would bring the light of scholarship and research to bear upon the problem, but they cannot escape the sense of need and the sweet reasonableness of the Gospel as the compelling power of Good News from God, nor the idea of the church as the Body to transmit and transfer that evangel and that new life through the sacraments. It is just at this point they believe the modernist breaks down, and tends to give up things essential to the faith and life of the church.

Greek Orthodox and Anglican are on the verge of organic unity. Doctrinal questions have been cleared away and a rapprochement achieved. So also have come

the great movements towards reuniting Methodists, north and south, Congregationalists, Presbyterians and many others. Economic necessity is driving many churches together when no other force has accomplished this result hitherto.

The Christian Unity League represents a continuing effort to express the spirit of unity in the bond of peace. It brings the churches together to talk over their agreements, in faith and work. However it should clearly recognize differences in doctrine and necessities for agreement on essentials. Otherwise the reunited Christian church might be deprived of some of the rich treasures which are now common to some of the separated parts. We should not wish to lose the contribution of any one church, particularly if what it has to offer might prove a fusion point for the welding together of any mutually attracted churches.

(Other persons on the program were Dr. Charles Clayton Morrison, editor of *The Christian Century*, Chicago: "Recent Developments toward Unity." Discussed by Dr. Edward Laird Mills, editor of *The Christian Advocate*, San Francisco, and Prof. John W. Johnson, Berkeley Baptist Divinity School. Dr. G. W. Phillips, radio minister of the Tenth ave. Baptist church, Oakland: "The Radio and Christian Unity." Discussed by Dr. Jesse L. Baird, First Presbyterian church, Oakland, and Dr. E. A. Lowther, Temple Methodist Episcopal church, San Francisco. Dr. Samuel Shoemaker, Jr., rector of Calvary Protestant Episcopal church, New York: "The Oxford Group Movement and Christian Unity." Discussed by Dr. Otto H. Houser, Trinity Methodist Episcopal church, Berkeley, and Dr. C. P. Deems, Trinity Protestant Episcopal church, San Francisco. Others who

had part on the program were Dr. J. W. Buckham, Pacific School of Religion; Dr. H. V. White, American Board of Commissioners for Foreign Missions, Boston; Prof. Sanford Fleming, Berkeley Baptist Divinity School; President H. F. Swartz, Pacific School of Religion; Dr. W. J. Sherman, First Methodist Episcopal church, Oakland; Dr. W. W. Bustard, Tenth ave. Baptist church, Oakland; Dr. Thomas T. Giffen, Plymouth Congregational church, Oakland; Dr. F. J. Van Horn, First Congregational church, Oakland; Dr. W. Paul Reagor, First Christian church, Oakland; Major A. W. Brewer, Salvation Army; Dr. Lloyd B. Thomas, Trinity Protestant Episcopal church, Oakland; Dr. Stacy R. Warburton, Oakland; and Dr. Peter Ainslie, Baltimore.)

THE CELEBRATION OF THE LORD'S SUPPER AT THE SAN FRANCISCO BAY CONFERENCE

By PROFESSOR JOHN WRIGHT BUCKHAM, D. D.

THE communion worship of the conference was held on the evening of February twenty-fourth in the spacious and beautiful house of worship of the First Congregational church of Berkeley, a large and representative company of Christians of many communions participating. The service was conducted by the pastor of the church, Rev. O. W. S. McCall, D.D. The full vested choir of the church was present and rendered two appropriate anthems.

The invocation was offered by the Rev. Dr. John Wishart, moderator of the Presbytery of San Francisco. The Scripture lesson (Ephesians 4:1-16) was read by the Rev. Dr. George M. Derbyshire, pastor of the First Baptist church. The communion address, given by Dr. Peter Ainslie of Baltimore, appropriately and beautifully expressed the Spirit of the Master, in intimate fellowship with his disciples and prepared the way for the observance of the sacrament.

This was followed by the audience singing "Unity Hymn," which had been written for the occasion.

Why stands thy church, O Master,
Unready at thy call;
While right's hard pressed defenders,
Discouraged, backward fall?

O men of Christ's enrolling,
With heavenly power endued,
Fulfill your Lord's high calling,
In faith and hope renewed.

Without, a cause impelling,
Within, a voice that cheers,
Above, a love unfailing
Through all the changing years—
Dispel, O gracious Spirit,
The doubts that chill and part,
And send the grace of concord
To make us one in heart.

Let not divided counsels
Keep back thy kingdom wide.
Forgive our vain dissensions
And humble our false pride.
Oh, turn us toward our brother!
Oh, bind us to our Lord!
Till we go on together
In one unfeigned accord.*

Other hymns used in the service were "Blest be the tie that binds" and "O Love that wilt not let me go."

The celebrants at the Lord's table were the pastor of the church, Dr. McCall, and the Rev. Dr. W. R. H. Hodgkin, rector of St. Mark's Protestant Episcopal church of Berkeley. Deacons of seven churches served in the distribution.

The closing prayer and benediction were by the Rev. Dr. J. A. B. Fry, pastor of the Epworth Methodist Episcopal church and president of the Berkeley Fellowship of Churches.

* This beautiful hymn was written for the San Francisco Bay Conference by Professor John Wright Buckham and by the request of the conference was sung at the celebration of the Lord's supper to the tune Webb. It is hoped that it may be used in all our future conferences.—EDITOR.

A spirit of deep reverence and Christian fraternity pervaded the service and all present felt that it had helped to bring nearer "the grace of concord," and the coming of the kingdom of God.

JOHN WRIGHT BUCKHAM.

THE MESSAGE OF THE SAN FRANCISCO BAY CONFERENCE

I

THE sixth conference of the Christian Unity League has met under conditions full of fresh incentives and duties to the furtherance of its aim. The cause of Christian unity is at present being borne onward by two powerful concurrent streams—the pressing need of a juster and more Christian economic order, and the reconsideration and reconstruction of the missionary enterprise. Both of these demand a closer union among Christian forces if the church is not to prove recreant to her mission.

The reconstruction of the industrial, commercial, and social life of America, in coöperation with other nations, is too vast and difficult a task to succeed without that infusion of altruistic motive which religion alone can give and which a self-centered and divided church is helpless to furnish. “Repent for the kingdom of God is at hand” is a message which none but a purified church can conscientiously and effectively proclaim.

As for the missionary work of the church, there is imminent danger of the abandonment of its noble ideals and achievements, and its still greater opportunities, unless there is a whole-souled coöperation, both at home and abroad, adequate to carry forward this great enterprise without rivalry and without waste. We call attention to the present obligation upon all who have faith in the world-wide mission of Christ to coöperate to this end, and

we express the earnest hope that the churches will move forward toward a unified administration of their missionary work.

II

Blending with these more immediate and pressing urgencies toward united life and action there may be detected *movements in present-day thought and life*, as yet half conscious, that are preparing the way for a spiritual renaissance, which the Christian church should not fail to perceive and further: We enumerate the following: (1) There is a growing consciousness of the essential place of religion in life as the most inherently worthwhile, vital and liberating of all human interests; (2) In harmony with this increasing evaluation of religion, contemporary philosophy is coming to a late, but all the more significant, insight into the meaning and value of *mystical* intuition as a pathway into reality; (3) Natural science has almost completely abandoned its materialistic character and is coming to appear as the possible partner and ally of religion,—unless prostituted to degrading and destructive ends; (4) Over against the trend toward atheism and secularism, and in part aroused by this, we see appearing a new search for God and an endeavor to form a conception of him consonant with the nature and needs of humanity, the universe in which we live, and the personality of Jesus Christ, “the human face of God”; (5) We observe with pleasure the movements in Europe and Great Britain for representative Christian scholars of various communions to gather in groups for the study of the great underlying principles and tenets of the Christian faith (such as the doctrine of Grace) and we hope this may be done in America also; (6) We strongly

endorse the emphasis which the conference has laid upon Christian experience. It is this which unites us all—however varied may be our interpretations of it.

These movements in current thought and life present to the Christian church a new and inspiring vision of opportunity and responsibility, as well as offering a searching rebuke to the preoccupation with selfish, narrow, and divisive activities which too often absorb its interest and energies.

III

In line with these incitements to coöperation we note with deep satisfaction the fact that certain *obstacles* to unity which have been seriously obstructive in the past are now disintegrating in the light of a larger understanding of the true meaning and emphases of Christianity.

(1) The long and bitter conflict between authority and independence in church government is now seen to have grown out of a sincere but unfortunate exaggeration of two principles which are both valid and not contradictory except as they are held in an extreme and separate form. No longer can a communion with a more distinct historical lineage refuse to fellowship a body of believers who have shown their faith by their works and have proved the validity of their ministry by the manifest gift of spiritual grace and the fruits of righteousness. Nor can the Presbyterian and Congregational bodies deny that there has been an impartation of a divine commission through episcopal ordination, and that great spiritual and temporal benefits have attested the value of episcopal guidance and control. How far these two complementary polities can be brought together in one organization is something to be patiently and prayerfully considered.

(2) Similarly, with reference to the eucharist, we find no inherent incongruity between the mystical-participation and the memorial conceptions and observance of the Lord's supper. The only real misunderstanding and estrangement arises when one has not sympathy and imagination enough to realize what the sacrament may mean subjectively to another. We have in this conference partaken together of a communion in which each communicant has found his individual relation to Christ enhanced by a mutual participation with those bound together with him in a common Christian faith and love.

(3) With regard to the indispensable *basis of belief*, which we hold in common, we as a conference refuse to recognize as sound that cleavage in theological unity which is supposed to separate between the conservative and the progressive. We hold that a sane conservatism and a reverent progressivism are both needed and that our one Lord has an essential and serviceable place for both in one church.

(4) Nor are we willing to grant that there is any true "either-or" between "the individual gospel" and "the social gospel" such as is causing unreasonable alienation among those who should be working side by side. We find in Jesus' own teaching and throughout the New Testament every instigation to preach "good tidings to the poor and release to the captive" and also "to present every man perfect in Christ." These two contrasted gospels are but obverse sides of one gospel.

IV

We have no very specific recommendations to make as to steps toward denominational fusion, but we desire

to express our joy in such organic unions as have lately taken place in Scotland and in Canada and among the Methodist bodies in England and in the uniting of the Congregational and Christian denominations in our own country, and we earnestly commend to the leaders of all our denominations to study with deep earnestness the possibility of further and even more inclusive organized unions which shall conserve all the best that has been gained separately in a larger fulfillment. But we believe in retaining the values of our various fellowships in the larger unity.

V

In order to give practical expression to the spirit of unity we offer in conclusion the following suggestions as examples of definite ways for promoting a finer and fuller coöperation.

(1) In view of the increased custom of emphasizing the Sunday morning worship we call attention to the opportunity of union services Sunday evening in which under the inspiration of common worship great moral issues and public questions may be presented by men and women who are especially qualified to deal with them.

(2) We suggest that the churches of each city or community hold at least one union communion service each year, either during Holy Week or at some other appointed time.

(3) In over-churched communities we strongly urge local churches to consult with one another, and with the representatives of their respective fellowships, with a view to some form of union or federation, or withdrawal, such as seems best adapted to further their common service to the cause to which they are dedicated.

(4) We recommend the extension of the Christian Unity League and the holding of Christian unity conferences in all parts of the country, believing that this will greatly help to strengthen the unity of the churches and deepen the spirit of mutual understanding and coöperation.

Finally, in the glow of mind and heart which has come through sharing our common faith and purpose, in counseling and worshipping together, we urge all who cherish the Christian faith to further in every wise way possible the unity of the Spirit that the kingdom of God may be advanced among men.

JOHN WRIGHT BUCKHAM, *Chairman*
Pacific School of Religion.

LAURENCE L. CROSS
Community Presbyterian church.

J. A. B. FRY
Epworth Methodist Episcopal church, south.

EARL GRIGGS
University Christian church.

JOHN A. JOHNSON
Berkeley Baptist Divinity School.

SCHUYLER PRATT
Protestant Episcopal Church Divinity School
of the Pacific.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

A United Free Church of England

(The prize of \$100.00 for the best essay embodying a practical scheme for a United Free Church of England has been awarded to Rev. A. J. Burgoyne, Hutton, Essex, England, for the essay which follows.)

No one can deny that the time is ripe for a new examination of the problem suggested by the title of this essay. Much water has flowed under the bridges since Dr. Shakespeare produced his suggestions towards its solution in 1916, and recent schemes of union, brought happily to consummation, have led many to give fresh attention to the subject. A "plea for unity" has received influential support, and the matter is even officially under consideration by the executives of some of the great denominations. The atmosphere is therefore appropriate for the re-examination of Dr. Shakespeare's proposals, and for the framing of such modifications as present-day conditions may suggest.

It should be noted, however, that the title of this essay, by limiting the subject to a "Free church," excludes all consideration of wider reunion, and thus renders irrelevant any discussion of the episcopacy, which does not arise.

While the general factors in the situation do not differ radically (except perhaps in intensity) from those discussed by Dr. Shakespeare, there is certainly a new insistency, especially from the point of view of youth, on the importance of the subject. In some respects, Dr. Shakespeare had to create interest in the problem; to-day it is recognized, and a solution is demanded. To quote the "Plea for Unity,"

Truths which were once a battleground for contending parties are now tacitly accepted by the Free churches generally. Denominationalism has become in the modern world a thing of outworn meaning, and a scandal and a stumbling-block to many. The growing impatience with our divisions among the younger people, both inside and outside our churches, is more than a sign of the times: it is, we believe, a moving of the Spirit of God.

That there has been an increase in the intensity of the pressure of the problem may be illustrated in two regards. In 1916 the world rise in prices due to the war had barely begun. The rise in the cost of living a year or two later made the maintenance of the ministry a matter of great difficulty in many churches, and of acute concern everywhere. Appeals had to be issued to supplement the funds available for ministerial sustentation and home work, while old age and superannuation schemes became imperative. Generous as has been the response to such appeals, it is not too much to say that the machinery for the support of the ministry has largely broken down, with the effect that in the non-connectional bodies about a quarter of the ministers can only be sustained in their charges by means of grants from denominational funds, while there is a restlessness in the ministry that finds its expression in a widespread desire for change of pastorate.

Another fresh feature of the problem is presented by the new housing areas springing up on the outskirts of most towns and cities. What Dr. Shakespeare saw as a matter of the prevention of overlapping becomes in our day an urgent need for the provision of adequate means of worship for the new populations. The problem was negative; it has now become positive; and we need coöperative effort, not to avoid unnecessary buildings, but for the preaching of the gospel at all.

Added to this the world-wide challenge of the spirit of secularism demands that the church shall close her ranks. Paton, in *A Faith for the World*, analyzes this spirit, and suggests that it can only be met by a religion that (a) knows God as a Person; (b) recognizes a mani-

festation of God in history; and (c) reveals a power from God to deal with sin. Now these three essentials are common ground in the Free churches. They are unaffected by differences of outward organization, inward economy, or ritual practice. There is here, then, a clear call to the churches to come together and give a united witness on the things that alone matter, in order to combat the secularist spirit of the age.

In view then of this situation, to what extent may we hope for a solution along the lines of Dr. Shakespeare's proposals?

Briefly, those proposals may be summed up in the word "federation." After gazing longingly at the possibilities of organic union, it appeared that "the practical reconciliation of autonomy with coöperation" could only be achieved by a linking up of the existing denominations in a federated organization which provided in some degree for mutual recognition, but perpetuated—within the unified church—the former varieties. While the ordinary machinery of the denominations was to remain in being, a tentative extension in the direction of unity was to be made by the calling into existence of a Federal Council, with, for the time being, advisory powers only, but which Dr. Shakespeare hoped might one day, with the consent of the bodies represented on it, become an executive controlling the whole organization.

The experience of the years that have passed since this scheme was promulgated would seem to indicate that unity cannot be achieved by the way of federation. It is true much useful work of a coöperative character has been made possible by the closer association of the denominations, but they remain in all essentials what they were before, separate bodies pursuing their individual purposes. The Federal Council has played an important part in the investigation, by means of conference and discussion, of problems common to all its constituent denominations; and by reason of its representative character has been able to speak with authority

for the Free church community on important matters; but no one of its members would claim that it has possessed anything but an advisory function, and the day for it to assume executive powers is as far off as ever.

Those who look forward to a united church have come to feel that it is doubtful if mere "federation" can accomplish anything, mainly because of this lack of executive control. True, there is in the most independent bodies a limited measure of control exercisable over the individual congregation through the economic pressure of funds; but these funds in some degree constitute in themselves a difficulty in the way of unity. Vested interests have been created and trusts have been called into being which need Acts of Parliament before such funds can be made available for wider than denominational purposes. No doubt such acts can be obtained if and when the time for obtaining them arrives. But the fact of their necessity delays procedure, and gives rise to hesitation in the minds of men who do not see the matter from the wider point of view.

That the way of federation has not been found practical is emphasized by the fact that such examples of reunion as have been effectively consummated in recent times have been brought about not by federal schemes but by actual organic union. The notable examples are of course the United church of Canada, the reunited church of Scotland, and the fusion of the various branches of Methodism in the newly-formed Methodist church. In the last two cases the problem presented is hardly on all fours with that under consideration, since there was already a certain homogeneity of the uniting parts, as also a certain predisposition toward Connectional or Presbyterian government. In these two cases union has been more in the nature of healing comparatively recent cleavages than the cementing together of bodies of differing outlook. It is true in Canada the remarkable achievement of uniting Wesleyans, Congregationalists and Presbyterians has been witnessed; but even so, the churches were young, and their differences

were not perhaps as pronounced as they are here at home. Our problem is to weld together denominations that have a long history of separation behind them, and have had time to develop a self-consciousness as well as a considerable denominational machine. Further, it is noticeable that in the Canadian scheme the Congregationalists formed only a small body in comparison with the other two; that a very large number of Presbyterians did not come into the scheme; while the Baptist community stands outside it altogether. It is a united church of course, but it certainly is not *the* United church of Canada as embracing all the non-Catholic and non-Episcopal churches.

Returning to the consideration of the problem at home, we are still confronted with those features set out by Dr. Shakespeare in 1916. "The reconciliation . . . of liberty with order, of unity with diversity." The way of federation seems ineffective, is there any other way? Frankly there seems no alternative but the way of organic union. We must either work side by side in some federal scheme, or we must enter into a real unity. Whether it can be practically effected or not, therefore, the only remaining way to a United Free church of England lies in the amalgamation of machinery.

By this I mean the pooling of our resources as denominations, with the effective linking up of the headquarters organization, joint committees for recognition, sustentation, temperance, women's and young people's work, etc.—in short, a real fusion of the various departmental activities of all the denominations, together, of course, with joint county organizations to correspond. The whole machine would be directed by a representative managerial board, exercising executive control, at first perhaps through the existing committees, but better still through new joint committees elected *ad hoc*.

Of course it will be urged that it would be a practical impossibility to bring all the administration of a united church into one office. The point will need careful attention, but it should not be insoluble. The solution

would seem to be a division of the country into provinces for local organization, leaving the London office to coördinate and supervise the whole.

Under such an amalgamation there might be a common ministry, financed in part by the individual congregations, but receiving grants in aid from a common sustentation fund. Ministers would be free to pass from church to church without consideration to their former denominational ties, recognition being accorded to all ministers complying with the requirements of the joint recognition committee. There should be further an agreed doctrine of the church, with a common basis of membership and mode of admission, preferably by baptism, which should be postponed till such time as the candidate can assert a personal belief in and loyalty to Jesus Christ. Such a scheme too would logically imply an amalgamation of the missionary propaganda of the uniting bodies. No greater step forward could be taken for the evangelization of the world, but space forbids further treatment of *this* vision.

Is this a practical scheme? Probably not in our present stage of interest. But interest grows, and if the Spirit of God urges us forward we cannot say that, by his grace, it may not be our ultimate goal. At any rate, if it is true that the points on which the Free churches agree are many, and the points on which they are separated few; if it is true that the churches recognize and value each other's ministries and gladly welcome exchanges of pulpit; if it is true that there is no barrier to Free church intercommunion; if we can unite for public witness on great moral issues and for evangelistic effort: what lies in the way of such amalgamation?

Probably nothing but insularity of mind, and in considering the specific steps to be taken in the approach to such a goal education must come first. The writer is a Baptist, and fully recognizes that the greatest opposition will probably come from Baptists, who after all have a principle to conserve. The experience of Canada

suggests that any scheme, to be effective, must carry the Baptists. It is therefore imperative that the position of this great denomination should be thoroughly understood, not only by the other denomination, but by themselves. Their historian, Dr. Whitley, and their greatest theologian, Dr. Wheeler Robinson, agree that the fundamental tenet of the Baptist faith is not concerned with a ceremony, but with the doctrine of the church. For the Baptist the church is a body of believers. Is that fundamental? If so, and on consideration probably all Free churchmen would accept it, could it not be the basis of the United church? Simple as the principle seems, it needs careful study, that its implications may be understood and accepted. It means that pædobaptists must re-examine their ideas on baptism, and Baptists theirs on immersion. Anyhow, the first step must be an agreement upon this fundamental point.

Furthermore, there must be detailed and close study of denominational polity. The scheme suggested above implies the abandonment of the theory of independency and the adoption of a modified form of connectionalism. Congregationalists and Baptists will have to be persuaded that the gains are commensurate with the loss in the surrender of a principle of which they have been guardians.

Alongside of propaganda, certain practical steps may be suggested. As a beginning a joint committee might be set up to bring the training, examination, and recognition of ministers to a common standard and practice. In some colleges Congregational and Baptist ministers are receiving their training to some extent in common classes under common tutors. Surely an extension to a common standard of recognition and a common practice at ordination, might be possible, and might lead to the common ministry which is probably the key to the whole problem.

Joint meetings of county and local assemblies have already been tried sporadically, while for many years in Bedfordshire there has been a joint county organization for Baptists and Congregationalists. This is a practice that well might be extended, and indeed, is capable of

further development. For example, quarterly meetings of the deacons and officers of all the Free churches in a town or district might be held.

Pari passu with these steps, a great effort might be made to unify the Free church Sunday-schools in districts. Here the reorganization of the elementary schools under the Hadow scheme suggests an interesting parallel. It is often urged that difficulties of accommodation and staffing prevent the grading of Sunday-schools. What is impossible for the individual church would always be possible if the schools were combined, and separate primary, junior, intermediate and senior schools arranged as and where convenient. The problems of accommodation and staff would be solved together; and the children would grow up, it is to be hoped, with a Christian rather than a denominational consciousness.

And lastly, is it too much to suggest that the denominational secretaries themselves should meet together to discuss the amalgamation of funds and other kindred matters? as no doubt they already meet to compare notes concerning their respective fields of enterprise.

Perhaps before leaving the subject it is worth while pointing out the pivotal position of the Congregational church in all this. Leaning in polity in the direction of the Baptists, and in other respects in the direction of the Presbyterians, it would seem almost that, in the providence of God, it is given to them to formulate the lines on which the next great chapter of British church history is to be framed.

Disappointment may perhaps be expressed to the above scheme, and the steps suggested are more or less visionary. It is a goal, perhaps, but how much of preparation and education must be undergone before the goal can come measurably in sight! Well, Methodist reunion has taken practically the lifetime of Sir Robert Perks, and, as has been pointed out, our problem is a harder one. Anyhow, the experience of the writer, as a member of the Federal Council, in the discussions of the group responsible for the "plea for unity"; as the minister of a union church; and not least as a member of the council

of the Baptist union, suggests that it is best to make haste slowly.

The first and greatest step to be taken toward this or any other scheme of unity is a thorough investigation, discussion, and understanding of the problem itself, even though such preparation may delay the consummation itself for a generation.

[From *The Christian World*, London.]

A Step Toward Church Unity

(This communication was written by Dr. Edwin Knox Mitchell, Hartford Theological Seminary, Hartford, Conn., and submitted by him to more than a score of Christians whose comments are included.)

Any discussion of the question of unity among our Protestant churches should be prefaced by a statement regarding the American origin of these denominations. Protestantism in the United States was never a unity. All of our large denominations, with few exceptions, were importations from Europe. The Pilgrims came over and brought their church with them, and we have the Congregational church; the Hollanders came over and brought their church, and we have the Dutch Reformed; the Scotch and English Puritans came over and brought their church, and we have the Presbyterian church; the English came over and brought their church, and we have the Protestant Episcopal church; the Germans came over and we have the Lutheran church. The Methodists and Baptists were likewise importations. It is true that several of these large denominations have since been split into two or more branches, as, for example, the Baptist, the Methodist and the Presbyterian. There have been defections from some of the other churches, resulting in separate denominations.

In the beginning, with a few exceptions, the larger denominations established themselves in more or less separate regions and did not jostle each other. In some cases the differences in language justified the separation

into diverse communions. But as time went on the members of the various churches came to speak one language and to live in the same community. The reasons for the earlier divisions, to a large extent, have gradually disappeared. The members of churches in our cities mingle in manifold ways. The children go to the same schools, the business men are coöperating in the same enterprises, the social life of the community is enriched by the intermingling of people of various faiths, all sharing in the recreational and cultural life. Intermarriage has led to the passing of individuals from one denomination to another. Interchange of ministers has also tended to draw the denominations closer together.

Of the two hundred and twelve denominations reported by the United States Census Bureau, only thirty-eight have as many as one thousand churches and one hundred thousand members, while one hundred and nineteen have from one to one hundred churches each. A score of the larger denominations constitute ninety-two per cent. of the Protestant members. The main problem, accordingly, is to draw these larger denominations into closer coöperation, looking to unity as the ultimate goal.

The Layman's Missionary Inquiry has aroused new interest in the subject of church unity. It will have its repercussions here at home. The growing sense of spiritual unity among Protestant Christians in the United States and the increasing desire for a broader fellowship are characteristics of recent years. The larger churches are no longer stressing their older denominational tenets as strongly as formerly and are virtually preaching the same gospel. The differences among them are now practically reduced to the form or organization and the method of administration. These are certainly non-essential so far as the heart of the gospel is concerned. There are three main types of organization—the episcopal, which includes the Methodist Episcopal, the Protestant Episcopal and other churches similarly organized; the congregational, which includes the Baptist, Congre-

gational, Disciple and other churches similarly organized; and the presbyterian, which includes the Presbyterian bodies, the Dutch Reformed and other churches similarly organized.

Has not the time come when these larger denominations at least can come together in a general council or conference under the title "United Church of Christ"? These bodies could simply agree to work in friendly coöperative relations in each local community, so far as their organizations will permit, and leave the future to the leadership of the great head of the church. This would in no way compromise any of the denominations or interfere with their work. It would simply hold out before them all the goal of church unity. After all, ideals have a potency that is immeasurable. What, then, is our Christian faith but a great ideal of the coming of the kingdom and the realization of the fatherhood of God and the brotherhood of man?

Fraternal coöperation is far more in harmony with the Christian faith than is legal organization. Historic canons, once necessary, or at least useful, should not be allowed to divide forever the church of Christ. Nothing is less in harmony with his life and teaching.

The following resolutions are suggested for adoption:

"Be it Therefore Resolved (by the national conference or convention of the churches named), That the principles stated in the foregoing preamble be accepted as a goal for which we are willing to strive in company and coöperation with the denominations therein mentioned.

"Be it Further Resolved, That the name 'United Church of Christ' be adopted as a suitable designation for the reunion of the Protestant churches in our country."

This step toward church unity in no way encroaches upon the work of the Federal Council of Churches of Christ in America, or the Christian Unity League for Equality and Brotherhood or other similar national organizations; nor does it involve a national organization or even a secretariat. When the matter has been presented to the larger denominations, the responsi-

bility for further action will rest with those bodies. If they take favorable action and recommend that the plan be put into operation in state, city and local communities, that will constitute the first step toward unity.

The foregoing plan for drawing the larger denominations into closer coöperation has been submitted to a score or more representatives of these denominations. The following are the replies received, with permission to make them public:

Dr. Harry Emerson Fosdick, Riverside Church, New York City:

"Certainly, what you have in mind is a very simple reduction of the problem to its lowest terms, and I shall follow with interest the response that comes to you as you open this door toward at least a recognition of basic fraternity between the churches. It is surely a pity that with so much good will it still seems impossible for vested interests to accommodate themselves to the new day. In consequence, I foresee an immense amount of ecclesiastical wreckage in the next twenty-five years, for many churches certainly are not functioning, and with competitive methods still dominant in our communities many are certain to be crowded to the wall. I hope that your suggestion may bear fruit to help at least a little in all this really desperate emergency."

Dr. S. Parkes Cadman, Former President of the Federal Council, New York City:

"I think that the suggestions contained in your document are wise and timely and I sincerely hope they will be adopted."

Dr. John Howard Melish, Holy Trinity Church, Brooklyn, N. Y.:

"I have read with deep interest the 'Step Toward Unity' which you kindly sent me, and I thank you for it. I am a member of both the Federal Council of Churches and the Christian Unity League for Equality and Brotherhood. I do not see that your statement conflicts with either of those movements. The Christian Unity League makes its appeal to individuals while your appeal is rather to churches; that is a good move. It would eventuate in the Federal Council of Churches. I can see the value of taking the initial step and going on record in favor of the general principles you propose. The Christian Unity League, as the number of individuals increase

in the various churches favoring its objectives, would have the same effect."

Bishop Francis J. McConnell, Methodist Episcopal, Former President of the Federal Council, New York City:

"I am deeply impressed with your proposal and shall be glad to further it in every way I can."

Dr. Arthur Lee Kinsolving, Trinity Church, Boston:

"Thank you for including me among the recipients of your clear and practical suggestion toward church unity. I am encouraged to believe that during these recent years we have been developing a real unity of spirit and ideal. Upon that I confidently expect the churches to build a greater measure of coöperation and cohesion."

Dr. Rufus M. Jones, Haverford College, Pennsylvania:

"Almost every great thing in the world of religion and social undertaking is more or less dependent on an approach of Christianity toward a greater concentration and unity of heart and spirit. I am very glad you have taken such fine leadership in your 'Step Toward Church Unity.' I want to encourage you in every possible way."

Dr. Fred F. Goodsell, Vice-President of the American Board of Commissioners for Foreign Missions, Boston:

"I do not conceive of all of the Protestant churches of the country moving toward unity which involves uniformity, but I strongly feel that we must rapidly find a way whereby the spirit of unity and the spirit of utmost coöperation shall be dominant in everything we do. I hope your proposal will meet with widespread acceptance."

Dr. Stanley I. Stuber, First Baptist Church, Clifton Spring, N. Y.:

"There is nothing which I would desire more than a 'United Church of Christ.' And it is my conviction that unless we do undertake such an adventure, which will put new blood in the veins of the denominations, our influence as a church will decline

until nothing is left except an empty shell. . . . If I can aid the proposed 'Step Toward Unity' in any way, please let me know."

Dr. Fred B. Smith, Former Moderator of the National Council of Congregational churches, New York City:

"I may say that I am in hearty accord with every line and precept set forth in this letter. As I stated in my earlier letter to you, I am for anything that will advance coöperation to the fullest extent. As a matter of fact, I think organized Christianity will have to learn to pull together in communities, cities, states, nations and throughout the world, or suffer irreparable loss, particularly in this time of great change. I believe this so strongly that I am not willing to expend an ounce of energy or a ten cent piece in effervescent discussion about organic unification."

Dr. John R. Mott, Chairman of the International Missionary Council, New York City:

"Your important letter with its enclosures is received. I thank you for sharing it with me. I have no adverse comments to make. At the first opportunity when we are thrown together I should be glad to confer with you on the whole subject which, as you know, is one I am called upon to deal with in different parts of the world. I refer more particularly to the union church projects on various mission fields. I consider that what you are doing is of most far-reaching importance as well as of immediate timeliness."

Dr. James L. Barton, American Board of Commissioners for Foreign Missions, Boston:

"It seems to me to be a most wise and most Christian step. Unity must come by working together in a common cause for the achievement of what we all desire. In such a service there should be no place for sectarianism."

Dr. J. A. Aasgard, President Norwegian Lutheran Church in America, Minneapolis, Minn.:

"I wish to express my appreciation of your kindness in sending your draft of your 'Step Toward Unity Among the Protestant Churches.' It would hardly be the place to discuss this suggestion in a letter but I am glad and appreciate being kept informed of movements which are of such tremendous importance for the whole Christian church."

Dr. William Horace Day, United Congregational Church, Bridgeport, Conn.:

"It seems to me thoroughly applicable and so compactly and clearly stated as to command assent."

Dr. Carl S. Patton, Moderator of the National Council of Congregational churches, Los Angeles:

"It is a step in the right direction, and I hope it may be followed by many more. I shall be glad to hear from you again as the matter makes progress."

Dr. A. W. Beaven, Colgate-Rochester Divinity School, Rochester, N. Y.:

"It seems to me that the ideal in the preamble is sound and satisfying; that it offers a working basis or relationship which might easily become the next step in coöperation; that it offers an opportunity for the largest measure of fellowship, while at the same time it preserves the right of autonomy for the various denominations, and as I understand it, does not create a new secretariat nor a super-church. I am decidedly interested in it."

Dr. Edward S. Worcester, New Brunswick Theological Seminary:

"It appears to me an exceptionally simple, practical, and fraternal proposal, looking toward that unity of the Spirit and that coöperation in Christ's service which need not and should not wait for the solution of every administrative, or even doctrinal difference."

Dr. Albert W. Palmer, Chicago Theological Seminary, Chicago:

"It seems to me that your suggestion of a practical step toward unity among our Protestant churches is sufficiently simple and uninvolved with polity or doctrine to be very generally acceptable. If we can't go as far as you have suggested, what hope is there of ever going farther?"

Dr. Irving H. Berg, Fort Washington Collegiate Church, New York City:

"I should like to express my hearty endorsement of the sane, sensible, and practical step which you suggest. Organic union

among Protestant denominations seems neither practical nor desirable. Spiritual unity already exists, as you say, and upon it such a general conference as you suggest seems both feasible and most desirable. I should esteem it a privilege to coöperate in any way within my power to bring such a matter to pass."

President Henry Sloane Coffin, Union Theological Seminary, New York City:

"Your proposal naturally appeals to me personally very strongly. I see no reason why any group should refuse or hesitate to assent."

President Harry Lathrop Reed, Auburn Theological Seminary, Auburn, N. Y.:

"I am in hearty sympathy with the resolutions which you suggest for adoption. I am quite sure that the word 'coöperation' in its largest and best sense represents the necessary first step and possibly a good many of the succeeding steps in our progress toward church unity. If only our 'coöperation' could be more perfect, more sincere, and more simple, very many of the most difficult problems would be solved."

President John Timothy Stone, Presbyterian Theological Seminary, Chicago:

"Your statement seems to me clear and convincing. Personally I have never felt that the best ends of the church of Christ universal could be attained through the close coördination with disregard to certain definitions and principles, but we should do everything in our power in coöperation with the closest unified sympathy. Your paper is splendid and covers the ground theoretically and practically. I am glad to be numbered among those who have had the privilege of appreciating it."

Denominations in Czechoslovakia

The census of the Czechoslovak Republic makes available the following statistics regarding the religious denominations of that country. We quote from the *Central European Observer*: Roman Catholics, 10,833,423; the Protestant bodies, 1,103,475; the Evangelical church of Slovakia, 407,266; the Reformed church, 219,351; the Czech Brethren, 209,185; the

German Evangelicals, 129,290; and Germans of the Augsburg Confession, 48,383; Freethinkers, 854,717; the Czechoslovak National church, 793,092; the Greek Orthodox church, 145,583; the Jews, 356,768; the Greek Catholic (Uniate) church, 585,406.

Since the previous census in 1921, the Roman Catholics have increased by 447,440, or 4.3 per cent.; the Czechoslovak National church by 276,746, or 51 per cent.; the Freethinkers by 129,189, or 17.8 per cent.; the Greek Catholics (Uniates) by 53,151, or 10 per cent.; the Protestant bodies by 8 per cent.; the members of the Orthodox church by 99 per cent., and the Jews by 2,790, or less than 1 per cent. In proportion to the entire population of the country, the Roman Catholics now represent 73.5 per cent. as compared with 76.3 per cent. in 1921. Apart from this one exception, all the main religious bodies represent a slightly larger proportion of the population than they did ten years ago.

[From *The New Outlook*, Toronto.]

Common Sense Supplanting Denominational Zeal

This is the age of the syndicate and the merger. The Negro college and university cannot escape the tendency of the times which economy and efficiency demand. Negro schools and colleges were founded by religious enthusiasts on a wasteful and unreasoned competitive basis. Rival denominations vied with each other in duplicating these institutions in every considerable center of Negro population. The motive was prompted by evangelical fervor and denominational aggrandizement. The Congregationalist, the Methodist—M. E. and A. M. E.—and the Baptist, all, established colleges and universities in the city of Atlanta, whereas available means and eligible student body for two generations ahead would hardly have supported one first-rate college. This is but a sample of what is done at Nashville, Tennessee, New

Orleans, Louisiana, and other places. But now that the evangelical fervor has abated all but to the vanishing point, and denominational rivalry has become more subdued and restrained, the time has come for the application of effective statesmanship to a much confused situation. Already, the educational foundations have succeeded in combining several institutions in Atlanta into a single high-class college which promises better things for the future. This specimen consolidation is but typical of what might well be done in the interest of economy and efficiency throughout the educational field. Some such consolidation is necessary if suitable provision is to be made for the education of select Negro youth under competent auspices. The missionary spirit has all but spent its force. Denominational zeal has given way to the spirit of common sense and coöperation. Present-day conditions, accentuated by the depression, call for educational statesmanship. The several denominations, instead of operating its chain of schools, now existing at a poor, dying rate, might well consider the feasibility of consolidating them into one with adequate provision for high grade college work. Even with that, the larger question of interdenominational coördination and co-operation with public school activities is well worthy of consideration. There are in all about 109 self-styled Negro colleges and universities, professing to do work above the high school level. These accommodate a student body of about twenty-five thousand. All of these might well be condensed into ten or a dozen well-equipped institutions so distributed as to meet the local and general educational needs of the race. The saving secured and the efficiency accomplished by such consolidation might well provide adequate scholarships for the competent, worthy, and needy students who are now largely frittering away means and effort in their laudable, but futile ambition.

The Negro race as a whole does not need more or bigger colleges, nor a greater number of students, but better ones. It is also obvious to those of wide observation and acquaintance that students who are able to pay their

bills are not always the most promising material for race building. This will still have to be largely encouraged by help from outside sources.

It is an ill wind that blows nobody good. If the present depression will but result in a sensible educational consolidation and coöperation of Negro colleges and universities, the effect upon Negro education will be wholesome and salutary. The great need of the Negro to-day is not for more or larger institutions, but for better scholarship and more scholarships whereby the competent, worthy, ambitious youth may be equipped for higher service for the race and for the nation.

[From Dr. Kelly Miller, Department of Sociology, Howard University, Washington, D. C., in *The Journal of Negro Education*, Washington, D. C.]

A Plea for Continuance of Denominational Divisions

The denominations of our day have their political parallel in the states, not in the political parties. To-day each state or section can maintain its own identity and cultivate its own life within the federal union without being charged with sectionalism, provided the loyalty of its citizens to the state does not supersede their loyalty to the federal government. Likewise each denomination to-day may cultivate its own standards and use its own methods without being charged with sectarianism, provided the loyalty of its members to the denomination does not supersede their loyalty to generic Christianity.

To speak of the denominations of our day as necessarily in competition or in "rival camps" is to view the present situation with obsolete emotions. To look upon the multiplicity of small churches in the towns of our land as a charge against the clarified denominationalism of our day is an anachronism. To confuse the denominational expression of Christianity throughout its history with the rancorous sectarianism of 1830-1870 is an

offense against the historical perspective. To insist that the present-day divisions among Christians are of necessity a scandal because they weaken the force of the Christian impact, and not to see that the divisions among Christians may be the integrated divisions of an advancing army, does violence not only to the lexicon but also to the historical sense. The historian sees no more hope of wiping out denominational lines than of wiping out the boundaries among the states. On the other hand, the historian sees no more prospect of successful sectarian isolation to-day than of a successful revival of nullification and secession.

Practical religious policies based upon anachronisms or perverted historical perspectives are foredoomed to failure. The denominational lines of our day have deep social sources and far-reaching historical roots, so that they cannot be wished out of existence or commanded to disappear.

Moreover, if all the states were New York, where were the Union? If all the churches were of one type or name, where were the church universal? If the church were resolved into the corporation of the saints, where were the communion of the saints? There can be no liberty without unity; and there can be no real unity or liberty without diversity. Liberty and unity, one and inseparable, this is the spirit of the new denominationalism. And for this the period of sectionalism was the necessary prelude.

[From Dr. Abdel Ross Wentz, Lutheran Theological Seminary, Gettysburg, Pa., in *Church History*, Scottdale, Pa.]

Ecclesiastical Combinations in Japan

Denominational divisions are undoubtedly a nuisance both at home and abroad, but they are probably not as great a hindrance to progress as many people imagine them to be. In Japan, at least, some interesting groupings

have been worked out. The missionaries of the Dutch Reformed, German Reformed, Northern Presbyterian, and Southern Presbyterian churches all coöperate in the Nihon Kirisuto Kyokai (which we suppose must be Japanese for "Presbyterian"). Between 1921 and 1930 this body increased from 34,000 to 45,000 members. The Northern and Southern Methodist churches and the United Church of Canada coöperate with the Japan Methodist church, which grew from 25,000 to 35,000 during the last decade. As most of our readers know, we Congregationalists and Christians work with the Kumiai (a nice short name, much better than our own), which increased from 24,000 to 31,000 members in the last ten years. The Canadian, Australian, American, and English Episcopalians make a common cause with the Seikokai, which increased from 26,000 to 37,000 in the same period, a growth second only to that of the Methodists. The Northern and Southern Baptists work together, numbering 6,000 in 1921 and 7,000 in 1930.

[From *The Congregationalist*, Boston, Mass.]

BOOK REVIEWS

CHRISTIAN UNITY IN PRACTICE AND PROPHECY. By Charles S. Macfarland. New York: The Macmillan Company; 396 pages; price \$2.75.

No one has been in a better position to write on Christian unity than Dr. Macfarland who was for twenty years the senior administrative officer of the Federal Council of the Churches of Christ in America. This volume gives brief historical résumés of the two currents toward American unity and their relation to each other and their future courses, one dealing with theories and ultimate forms of unity and the other with the empirical and pragmatic method. Dr. Macfarland contends that the Roman Catholic form of unity is not the most desirable, but unity must be that of spirit and life rather than of form. He moves in his thinking out of personal experience and observation and sees in federal unity its probability of becoming increasingly organic, citing as an instance of federal unity the development of the federal government of the United States.

Out of a brief historical review beginning with the early church and coming down to these times, he discusses influences and impulses for and against unity and its genesis in the United States, naming Bible societies, Sunday-schools, tract societies, American Association for the Promotion of Christian Union on Apostolic Principles, World Evangelical Alliance, leaders like Samuel Schmucker and Philip Schaff, Y. M. C. A. and Y. W. C. A., Laymen's Missionary and the Missionary Education Movement, Disciples of Christ, Open and Institutional Church League, Home Mission Council, National Federation of Churches and Christian Workers, and the Federal Council of the Churches of Christ in America in 1908. The war service of the Federal Council was as unfortunate as the rise of the Interchurch World Movement. Both did injury to the cause of Christian unity. And we wish that Dr. Macfarland had so stated regarding the former as he did so clearly regarding the latter. On the other hand, the Men and Religious Movement gave a new impetus to local federations; later came the Community Church Movement and several denominational unions. The federal idea became a world movement and found expression in various countries abroad, while in the United States the Federal Council grew in widening services in the fields of social activities.

There is an account of the World Conference on Faith and Order, the Universal Christian Conference on Life and Work, and the International Missionary Conference; a chapter on practical problems and difficulties; and another on denominational attitudes, including the larger Protestant denominations, Eastern Orthodox churches and the Roman Catholic church. The chapter on "the path of advance" is one of the best in the book emphasizing that Christian unity is more likely to come by the practice of it than the discussion of it. It closes with an interesting study on federal unity, followed by an appendix of fifty pages and a bibliography. Both ministers and laymen will find in this book much valuable material and a reasonable presentation of a great cause.

THE STRATEGY OF CITY CHURCH PLANNING. By Ross W. Sanderson. New York: Institute of Social and Religious Research: 245 pages; price \$2.00.

At the instance of the Institute of Social and Religious Research studies have been made of churches in St. Louis and other cities, in the field of Protestant coöperation, and so forth. This has led inevitably to the preparation of this volume, which is an attempt to ascertain and evaluate those outstanding and determinative factors involved in the problem of city church planning, which may be advantageously and directly utilized, and the deliberate control which has actually been introduced. The study involves 1,970 churches belonging to forty-seven denominations in sixteen cities. The period of study was from 1920 to 1930. The study recognizes that both the city and the churches are changing with unprecedented rapidity. All neighborhoods are subject to change; the old geographical parish has practically vanished; members of churches come from every part of the city. The gravity of the situation is seen when it is remembered that "more than half of all the churched Protestants leave their home neighborhoods to attend church." It was observed that churches making the most progress are located in districts of favorable social trends, while churches losing ground are located in districts undergoing unfavorable trends. "In general as goes the neighborhood, so goes the church." There are, however, a few exceptions to this rule. Can a divided Protestant church function successfully amid such conditions?

The cities studied were New York, Chicago, Philadelphia, Detroit, Los Angeles, Cleveland, St. Louis, Pittsburgh, Washington, Minneapolis, Cincinnati, Indianapolis, Rochester, Springfield (Mass.), Albany (N. Y.), and Wichita. The five largest denominations studied

were Methodist (354 churches), Presbyterian (330 churches), Protestant Episcopal (321), Lutheran (248), and Baptist (221). The progress of churches studied was measured with reference to three indices, namely: increase or decrease in church membership, in Sunday-school enrollment, and in total expenditure. In the best territory 83 per cent of the churches gained; in the worst territory the gain was 52 per cent. The problem of the Roman Catholic church is simplified both by the use of geographical parishes and by the relatively large number of communicants in each congregation, while Protestantism adjusts itself less easily to such a situation. The average church conforms to the social trends.

Lack of coöperation prevents adequate church planning. Each denomination projects its own plans, so Protestantism does not view the churching of the cities in the large and consequently Protestantism is often unaware of some of the most serious needs of the American city. A quarter of a century ago the comity movement began in the first recognition of the necessity for just such coöperation. This study suggests two basic requirements if urban Protestantism chooses to build a common strategy and official declarations of the denominations have added a third. These requirements are: knowledge of social trends, knowledge of church progress, and the will to use such knowledge for the benefit of the community. The maps and charts throughout the book add tremendous interest to the study. The appendices hold valuable material. Dr. Sanderson has produced a most creditable work, which will be valuable for the student in city church planning.

THE LITERARY LIFE OF THE EARLY FRIENDS, 1650-1725. By Luella M. Wright. With an Introduction by Rufus M. Jones. New York: Columbia University Press; 309 pages; price \$3.00.

During the period of the English Commonwealth — noted for its creative atmosphere — arose the Quaker movement which was an experiment in democracy and in the mystic life. It was a courageous experiment for those times and many Quakers suffered floggings, property losses, imprisonment and death. Rather than the lead of scholars, this whole movement was the voice of the people, who wrote out of deep religious emotion and left a confessional literature which is not only well written, but interpretative of the ideals and hopes that moved those pioneers of the simple life to fearlessly rebuke the abuses in the ecclesiastical and political life of their day. "These early Quakers were terribly in earnest."

It is a fascinating history and Dr. Wright has done a most painstaking work in brushing off the dust from old manuscripts and bringing out of the archives thousands of tracts, which are contributions "to the growth of democratic ideals and of the spirit of religious toleration." George Fox, twenty-three years of age, proclaimed that the secret of apostolic Christianity lay in the doctrine of the inner Light and those associated with him designated themselves "Children of Light." The growth of the movement was phenomenal throughout England and across the seas. They attracted leaders in Oxford like Giles Barnardiston, William Penn, and others. Their literature was characterized by a group consciousness, transcending sectarian fields and contributing to the universal import in the literature of autobiography.

Their writings centered around three phrases — "waiting for guidance," "experimenting religion," and "knowing God experimentally." They particularly emphasized the transcendent power of the Holy Spirit. Maintaining that they had no need of "outward helps," they taught that the sacraments of baptism and communion were unnecessary. They taught that nothing tangible should intervene between themselves and Reality. In worship every member was ideally a potential minister and the group assembled waited on the guidance of the Spirit, whether it were a marriage, burial, or First or Fourth Day meeting. Women were as free to leadership as men. All these positions precipitated controversy, but undoubtedly the Quaker movement had a large influence upon later social and religious thought and practices.

Among their opponents, who wrote against them, were John Bunyan, Richard Baxter, and John Owen, chancellor of Oxford, but the Quakers had men of equal ability to meet them, such as Edward Burrough, James Nayler, Francis Howgill and later William Penn, Thomas Ellwood, George Whitehead, Robert Barclay, John Whitehead, and others. Their literature of suffering, which they constantly kept before the public, had in it great merit. Sometimes manuscripts were in the form of petitions to royalty, always emphasizing the cardinal principles for which the Quakers contended and their rights for contention.

Not only controversial and didactic writings came from their pens, but they wrote history, essays, verse, and especially autobiography, which furnished an opportunity for portraying the aspirations and characteristics of Quaker worthies and the social background of Quakerism. Dr. Wright says that before 1725 they

had published over eighty confessions and journals, a number probably greater than all the non-Quaker autobiographies printed in England during the preceding seventy-five years. In biography they employed two types—testimony and biography proper. They were in the vanguard for international peace. The care and education of slaves interested Fox, and John Woolman opposed Negro slavery in the eighteenth century as did Whittier after him. The *Battle-Door* by Fox and *A Musick-Lector* by Eccles emphasized two social tenets of the Quakers—the use of the “plain” language and the aversion to music. Penn’s *No Cross, No Crown*, written in the Tower of London, belongs with Jeremy Taylor’s *Holy Living* and Richard Baxter’s *Saints’ Everlasting Rest*. Many of their other publications might be mentioned. The Quakers have had an influence upon Christian thought far out of proportion to their numerical strength. They have been idealists of a fine type. Dr. Wright has done a great service, not only to the Society of Friends, but to all lovers of truth in presenting this valuable volume. The last chapter—the twenty-first chapter—deals with practical mysticism, reminding us that like Wordsworth the Friends were moral teachers, enabling us to see the power of God over all and to be conscious of it in the depths of our being.

MAN AS PSYCHOLOGY SEES HIM. By Edward S. Robinson. New York: The Macmillan Company; pages 376; price \$2.50.

Which psychology? Mechanistic, behavioristic, psychoanalytic, gestalt, purposive—which? Perhaps Professor Robinson would no doubt like to be styled a scientific or eclectic psychologist. At any rate he writes a most engaging book in a lucid style and makes psychology palatable.

With the author’s conception of personality as material not a few will be dissatisfied. Nor will all agree that personality and character are the same as is assumed in the discussion. Not a few will think of character as personality’s ethical quality.

It may be true that “psychologists do not say that there is no spiritual essence of personality, no enduring and unchanging nucleus or agent of the mind. They simply regard such ideas as outside the realm of scientific consideration.” Why, many will inquire, and they will answer their inquiry by asserting that this is a pure assumption, as the author admits on page 260 where we read that “the modern psychologist bases his work upon the assumption that

there is no thought, no feeling, no decision, no act—in fact nothing that can be called an instance of human nature—which is not fundamentally bound up with the operations of the body.”

But those who assume the soul as the agent able to use the body as its medium of expression have, they think, an equal right to their assumption. They would consider a universe crazy that has produced personality and that does not provide for its preservation, when the conservation of energy is posited as a physical fact.

This book clearly draws the line between man the animal and man the spiritual being. Man the animal is a psychologist; man the spiritual being is a delusion. Theistic religion and psychology are thus incompatible terms. But do we have to believe in that sort of psychology or be the sort of man it requires? This book will help answer that query.

Vanderbilt University,
Nashville, Tenn.

W. A. HARPER.

RELIGION IN OUR TIMES. By Gaius Glenn Atkins. New York: Round Table Press: 330 pages; price \$2.75.

This book is an interpretative sweep of American Protestantism from 1890 to 1932. Dr. Atkins begins with the twilight of revivalism, discussing the influence of Jonathan Edwards and George Whitefield, the work of D. L. Moody and Billy Sunday's acrobatic contribution. He discusses Phillips Brooks, George A. Gordon, Washington Gladden and others who were new forces in the old faith; then the church's discovery of the social gospel, the rise of the institutional church, the wrestling of the liberals with old forms, religion reckoning with science, coöperation, revolt against war, religious journalism, religious experimentation, as emphasized by Kirsopp Lake and closes his discussion with an account of Buchmanism. He reminds us that the secret power of religion has always been that it is unfinished. "There has not been a time since the Protestant Reformation when the sense of the unfinished in every region of life was more acute than now. This is religion's supreme opportunity for the future."

Like all that comes from Dr. Atkins' pen, this book sparkles with keen observation of persons and events over the period of forty years, touching the high spots in Protestant life in a literary style that is most engaging. It has achieved a high purpose in weaving outstanding men and events into a fascinating story.

THE GOLDEN SEQUENCE. A Fourfold Study of the Spiritual Life. By Evelyn Underhill, Fellow of King's College, London, and Author of *Man and the Supernatural*, *Mysticism*, *Concerning the Inner Life*, etc. New York: E. P. Dutton & Company, Inc.; 193 pages; price \$2.00.

This is another valuable book to be added to the library of mysticism. It is a clear and illuminating treatment of Spirit, its power, person, and revelation; of spiritual life, finite and infinite, not separating God's Spirit from our spirit: of purification, its essence and cleansing in memory, imagination, will, and love; and of prayer, its span, adoration, communion, and action.

This is one of the books which, when one has read, he wants to read again. Miss Underhill shows how the great law of the creative penetration of Spirit into sense, on which all Christian philosophy is built, operates over the whole of the historical and institutional material of religion—over its literary and artistic material as well. Here we find the basis in experience for all that religion means by prayer and grace—"prayer the Godward movement of the soul; and grace the manward movement of God's love." This fourfold study of the spiritual life is most salutary in its benefits upon all those who desire more personal relations with God.

BOOK OF COMMON WORSHIP. For Use in the Several Communions of the Church of Christ. Including the Psalter and Prayers for use in colleges, the family, and for personal devotion. New York: E. P. Dutton & Co., 341 pages; price \$1.50.

The growth of the spirit and form of worship in the American church life is one of the encouraging signs of to-day. This book is a beautiful contribution to it, edited by Bishop Wilbur P. Thirkield and Dr. Oliver Huckel, who have spared no pains in making a contribution to this growing spirit and idea. It preserves the continuity of the devotional life to the earliest Christian expressions, but its chief merit is its expression of to-day and therefore its adaptation to any of the churches in their experimentation for more helpful forms of worship. It contains the forms that are usually found in books of worship and in addition it includes prayers for social justice, health, world brotherhood, international good will and a multitude of the best aids to worship. "The ultimate value of this book, however," as the editors affirm, "will depend largely upon the devotional spirit of the minister in the leadership of worship." This book will help him to find that devotional attitude.

THE RELIGIOUS SITUATION. By Paul Tillich. Translated by H. Richard Niebuhr. New York: Holt; 182 pages; price \$1.50.

You cannot imprison the religious spirit or urge in any institution, because it relates time to eternity in every realm of experience. Every situation whether it be economic, political, literary, architectural, philosophical, metaphysical, or what not becomes religious when it is made to yield meanings and values in ultimate terms. Not only so, contends the author, but "the most important religious movements are developing outside of (institutionalized) religion."

Such are the basic ideas of this trenchant examination of our present religious situation by the professor of philosophy in the University of Frankfurt in which he argues that we are now in the midst of "a revolt against the spirit of capitalist society" whose "civilization is based upon faith in the self-sufficiency of the human and finite world" to borrow some introductory phrases from the translator's preface.

A more deadly assault on capitalism cannot be conceived than this philosopher's caustic and at the same time dispassionate exhibit of the successful capturing of the fundamental concept of religion—the worth of personality—and the making of all the institutions of life and of the social order over in terms of the selfish pursuit of material advantage. The result is that personality has become impoverished, the state has degenerated into being regarded only as the legal protector of the economic life in internal and external relations, while the church has fallen prey to the spirit of self-sufficient finitude, and religion, "man's central function," has lost its sense of universal validity and become a time server or camp-follower pronouncing blessings upon the capitalist system that has sapped its vitality.

Our present age is a protest against this capitalistic system and is finding expression for its reactions in science, metaphysics, art, politics, ethics, mysticism outside the churches, eschatological movements also largely outside the churches, and in certain faint emphases in the Christian churches themselves. There is no doubt that the capitalist society is weighed in the balances and found wanting. Nor is there doubt that great, elemental forces related to the unconditioned are slowly, but surely undermining "the self-sufficient this-worldliness of capitalistic culture and religion." "This struggle dare not be abandoned until a present time is at hand which is resolved to make its own existence and its forms the vessels of an eternal meaning."

It is the author's conviction that the present situation if it is to be surmounted by Protestantism will experience a "decisive turn . . . in theology," which will register a "turning away from the spirit of self-sufficient finitude, from the spirit of capitalist society" and will

embrace "belief-ful realism as the attitude which is proper to our present situation."

It remains to be said that the translator has done a good job. Fortunate is Tillich in having such an interpreter to English readers as Prof. H. Richard Niebuhr.

W. A. HARPER.

RELIGION TO-DAY. Edited by Arthur L. Swift. New York: McGraw-Hill Book Company; 300 pages; price \$2.50.

This symposium consists of fifteen chapters, two by the editor and one each by thirteen other contributors, among them Gaius Glenn Atkins, Bishop McConnell, John Haynes Holmes, Rabbi Newman, Father Ryan, and Hornell Hart.

The origin and history of religion, its relation to superstition, to psychiatry, to social reform, to mysticism, to democracy, to capitalism, and incidentally to many other interests are ably presented. The book is naturally uneven, as any symposium must be, and lacking in unity necessarily, and yet the discriminating reader may spend here many delightful half-hours of in-taking to be followed by many more such periods of meditation and thought.

Strange indeed is the omission from the discussion of the two outstanding issues in the modern religious situation—religious education and Christian union. The book would have been strengthened also by a straightforward discussion of the missionary program of the religious groups.

W. A. HARPER.

SOCIALIST PLANNING AND A SOCIALIST PROGRAM. Edited by Harry W. Laidler, Ph.D., for the League for Industrial Democracy. Introduction by Norman Thomas. New York: Falcon Press; 255 pages; price \$2.00.

This is the day for the socialist to say in detail what socialism has to offer for correction of our economic ills. In the introduction Mr. Thomas says whatever socialism has to offer now it must be understood that this is not what socialism will have to offer four years hence. It is a growing idea. However inclusive its plans and programs may be now they will be better with the years if there is a constant effort in the achievement of a peaceful revolution for the establishment of the classless society.

This book is a discussion in which more than a score of economists, writers and active men of affairs are seeking to find the way by which

brain and hand toilers may be given the opportunity to live the good life. The discussion is classified under (1) capitalist and social planning, (2) socialist planning for industry and politics, and (3) roads to socialism. Some of the subjects discussed are "Planning and Unemployment" by Eveline M. Burns, "Planning and the Profit Motive" by Rexford G. Tugwell, "Socialist vs. Communist Program" by Kirby Page, "Regulation vs. Public Ownership—their Legal Aspects" by Louis Waldman, "The State and Socialism" by Harry W. Laidler, "Democratic vs. Fascist Forces in America" by Phillips Bradley, and "The Challenge of Peaceful Revolution" by Norman Thomas. All the chapters are worth reading, but these have been selected because of the particular strength in them. The socialist is not speaking too earnestly. The poverty and the vast army of unemployed present a condition that no one can face with any degree of satisfaction. Our social disorder calls for new plans and new programs and everybody knows it. This book, with no pretense at completeness, does challenge inquiry for some better way over which to walk than we have now.

THAT STRANGE LITTLE BROWN MAN GANDHI. By Frederick B. Fisher. New York: Ray Long & Richard R. Smith, Inc.; 239 pages; price \$2.50.

No man holds the attention of the world to-day like Gandhi and this story of him reads with all the fascination of a novel. He has had the courage to turn moral force into a weapon with which to fight for India's freedom. Bishop Fisher's twenty-eight years of contact with him afford an opportunity to interpret this little brown man, in England and America a cartoon, but in India a god. Gandhi has planted ideas having to do with "equality," "self-determination," and "freedom for all." He is proving that moral force can defeat machine guns, love is stronger than hate. "In using the force of moral resistance as a political and an economic weapon, he is proving the power of directed spiritual force as practically potent to win battles against navies and armies."

For forty years he backed the mailed arm of the British empire, and now confesses his error. He says, "We can conquer our enemy without hating him. Moral force is not idealistically but actually greater than navies." It is a new idea in international statesmanship. He has stood for three policies: (1) passive resistance, (2) economic boycott, and (3) loving your enemies, while hating the untruth for which they stand. He gave his wealth to the cause of freedom, and took a vow of poverty. He says, "Non-violence does not mean meek

submission to the will of the evildoer, but the putting of one's whole soul against the will of the tyrant."

India furnished an unusual field for his operations. Perhaps his ideas would not have so many followers here, but India believed fundamentally in the conquest of the spirit through suffering. Gandhi is a practical idealist. It is not his idea that non-violence is for the few, but for all people. "It is the law of our species as violence is the law of the brute." In Africa he had his first vision of India. The slums neither of Bombay nor of London moved him, but in Africa he saw the injustice to the colored people. He did not turn bitterly against the whites, as others might have done, for "hatred is a form of violence." He made friends with the whites but worked for the freedom of the colored. He took the vow of sexual continence and then the vow of equality with the poor peasants of India and of the indentured Indians in Africa; then came his vow of poverty.

He is a Hindu, yet, says Bishop Fisher, he lives the Sermon on the Mount. His students may be found pouring over the New Testament. In comparison with our educational institutions, it is extraordinary to have it said that "there is a university where no student can get his degree of bachelor of arts or science until he has mastered the New Testament as well as his chemistry textbook." Our American educational basis is so far removed from this idea that there are not even many theological seminaries that require this. In our American institutions we chiefly study books that quote from the New Testament: in this instance the New Testament itself is studied.

Gandhi maintains that when India gets self-government, "There will be tolerance to all religions, but no place for proselyting—even by Christian missions." Both Protestants and Catholics will have to adjust their standards for service in India under the light of such experimentations by one who calls himself a Hindu. The path for India's freedom is not an easy one. Multitudes of problems will arise as we advance into a coöperative world, but Gandhi will always be a commanding figure for the ideas of a new statesmanship. Bishop Fisher has given a flavor of unmistakable reality to the struggles of that strange little brown man.

TEXAS GEORGE. *The Life of George Herbert Kinsolving*. By Arthur B. Kinsolving. Milwaukee: Morehouse Publishing Co.; 137 pages; price \$2.00.

When Bishop Kinsolving went to get his shoes shined in Baltimore, the day after he was consecrated bishop in Philadelphia, he was wear-

ing a big broad-brimmed hat. The city was agog with the expectation of the arrival of Buffalo Bill whose show had been announced for that day. The Negro boot black, observing the bishop's broad-brimmed hat, asked, "Mister, be you Buffalo Bill?" "No," replied the bishop, "I am 'Texas George'." After his shoes had been shined, he joined Bishop Dudley, who presented him to the presiding bishop of the convention, which was meeting in Baltimore at that time, under the name "Texas George," which stuck to him as long as he lived. This is a vivid story of one of the best bishops in the Protestant Episcopal church. His brother, Dr. Kinsolving, has gathered up interesting data and woven it into a somewhat personal narrative. Bishop Kinsolving was a strong character and left a fine impression in the state where he spent so many years as bishop.

DAILY MEDITATION OR THE PRACTICE OF REPOSE. By Dhan Gopal Mukerji, Author of *The Face of Silence*, etc. New York: E. P. Dutton & Company, Inc., 40 pages; price 90 cents.

This is a book for these times. In the midst of the rush and turmoil of our modern life, it is refreshing to read a book like this. We Americans in particular need to calm our souls to experience deeper union with God. This book is written by an Oriental, a popular interpreter of the Hindu spirit, and sets forth the technique of the quiet mind as is so common in India.

ECUMENICAL HANDBOOK OF THE CHURCHES OF CHRIST. By Professor D. Cajus Fabricius. Translated into English by Ethel T. Scheffer and Yvo O. Waln. Berlin-Steglitz, Beymester, 8. Evangelischer Pressverband fur Deutschland; 117 pages; price 2.50 rm.

This valuable handbook affords a survey of the denominations of the world and gives an insight into their interdependence and common foundations as well as into the causes of their divergences. It discusses unity and variety in the Christian religion and gives a brief history of Christianity from ancient times to present world-wide spread of Christianity through the various denominations, giving a brief statement of what each contends for. As the past brought division, the author sees the signs of unity in present-day Christendom and he earnestly discusses the possibilities of a united Christendom.

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